

DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

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COMMUNICATIONS.

CHRISTIAN CLINICS.

The term "clinic" is applied to practical instruction in the healing art given at the bed-side of the sick, or from notes taken at the bed-side. Without opportunities for observing the modes of cure, text books and lectures cannot prepare the medical student for successful practice. Even the most skilful physician realizes his need of supplemental clinical instruction, for his range of observation is limited, while the phases of disease are ever varying; hence the publication in medical journals of minute and graphic descriptions of improved modes of treatment, with their effect upon the patient. Practical training, the dissemination of detailed information, and conventions of physicians for conference, have wrought such a change in the treatment of *mental* diseases that brute force has been replaced by sympathising persuasive power, and eighty per cent. of the insane can now be cured. Spiritual maladies are still more varied and subtle, for Satan never stereotypes his temptations, but tries to adapt them to the ever-changing mental, physical, and social condition of each individual; and then he artfully conceals the venom behind some fashion or sensual gratification.

During periods of ignorance, superstition, and ultra-spiritualism, the Church failed to appreciate the value of Christian clinics; but *now* human skill and persuasive power are regarded by all intelligent Christians as Divine agencies, whether used in ministering to the body, to the mind, or to man's still higher spiritual nature. The Church has the highest sanction for clinical teaching and training; for although her Divine Founder entrusted miraculous powers to the first Christian teachers, He also instructed them in the art of spiritual healing, by the bed-side, by the way-side, and from house to house. That these teachers were afterwards convened for mutual conference and continuous practical instruction is evident, for "the Apostles gathered themselves together unto Jesus, and told Him all things, both what they had done and

what they had taught." The Spirit of her Lord is now stirring up the Church to use all the machinery and instrumentalities that He has sanctioned, but skilled laborers are sadly needed; therefore the SPIRIT OF MISSIONS is doing good service by publishing details of Christian work, and this new department of Church literature has already quickened latent zeal and encouraged timid workers.

Would that some correspondent could furnish details of the work being done in England. It is reported of a Mrs. BARTLETT that, although suffering with a heart disease, she began a Woman's Bible Class with three members, and that it grew in seven years to seven hundred members, ranging from thirty to seventy years of age. Of this class it is said "that a large number of the converts are distributed throughout the country; some are in foreign lands: many are engaged in mission work, either adopting the same method as that followed out by their instructress, or going from house to house administering the word of Truth."

This extract from "News of the Churches" gives a striking illustration of the value of Christian clinics. The following paper is no less instructive. H.

April 27.—Going through Ward seven, I paused by the bedside of S—, a young man, who was reading the Army Regulations. I stopped, asked about his wound, &c., then said, "God has given us a book of rules and regulations—the Bible. Do you ever read that?"

"I used to in camp when I had nothing else to do. I had a Bible given to me when I enlisted, but I was obliged to throw it away, with my knapsack; I was very sorry."

"Did you ever feel as if you ought to do as the Bible says. Did you ever try to be a Christian?"

"Often, for a while."

"Yes, I suppose you have felt so when you have heard a sermon, or some one has talked to you about it, but those feelings soon passed off."

"I never had any one to talk much to me about such things."

I found he had had no religious training, and had never been under religious influences. As soon as he was old enough to work, he went into the coal mines at Mauch Chunk, then set off and passed a year or two at sea, and as soon as the rebellion broke out, entered the army. His life had been a wild and reckless one, without God, not taking actual delight in sin, but allowing himself to fall in with the ways of those by whom he was surrounded; he had never sworn much, but used to drink a good deal, and for months at the hospital never went out that he did not return intoxicated.

He told me afterwards that he had often noticed me engaged in earnest conversation with another young man in the ward, and would say to himself, "If I only had some one to talk in that way to me, I think I should try to live a better life." After giving these particulars about himself, he said, in answer to a question, that though he was not as bad as some, and had never sworn much, yet he knew he was wicked, and that if he should die as he was he should be lost.

"Yes, when we come to stand before the bar of God, it will do us no good to say that we are no worse or not so bad as others; we shall be tried by God's pure and perfect law, and that law says that for every idle word, for every foolish thought, how much more for every sinful thought, word or act, we shall give account! How can we stand before a holy God, and what can we answer Him? It is fearful to think of it.

But the Bible tells us that He is willing to forgive all our sins if we will only come to Him and ask for pardon through His dear Son, Jesus Christ, who died for us. Will you not come? Do you ever pray?"

"Once in a while, but it does not seem to do any good."

"Eating once in a while would not keep a man strong and healthy, so praying once in a while cannot be expected to do the soul much good. No, you must form a habit of prayer, go to God morning and evening to ask for the forgiveness of sins and for strength to resist temptation. Will you not do so?"

"I would be afraid to promise. I might forget it."

"If the doctor ordered you to take a certain kind of medicine twice a day, you would take it, even though you did not immediately feel the good effects, and you would not forget it if you thought your health depended on it."

"Oh, no; but I am trying to break off my bad habits."

"It is useless to try without God's help; you cannot do it. Have you not often made good resolutions and tried to overcome bad habits, and failed?"

"Oh, yes."

"You can do nothing good without God's help."

"Oh, I have enough strength of mind to do a thing if I once set myself about it and resolve that I will."

"Well, then, resolve that you will pray twice every day." He found himself fairly caught, and promised.

"Pray, my young friend—pray very earnestly for pardon through the blood of Jesus, and for strength to live a Christian life."

I left him a book to read. He told me a few days afterwards that he had been praying regularly, and meant to keep it up.

May 3.—Talked with S—— about the Pilgrim's Progress, which he had been reading. He wanted to know if no one in the world were perfect; felt sure he knew one person who was.

"No, that is a mistake; the Bible says there is no man that liveth and sinneth not, that we have all gone out of the way, there is none that doeth good, no, not one. And every true Christian confesses with shame and sorrow that he is a miserable sinner, that when he would do good, evil is present with him. No, no one is perfect; each one of us needs a substitute—a pure and holy being to keep God's commandments for us, and to bear the punishment which we have deserved for breaking them. And Jesus Christ comes and offers to be our substitute."

"I feel that I am yet very sinful."

"Bring your load of sins to the foot of the Cross, as the pilgrim did, take Jesus Christ for your substitute, your Saviour."

"In going into battle, I used often to wish I was prepared, but knew it was too late then; I fear it is so now. I am not earnest enough. I feel very serious at times, but at other times indifferent, and fear I shall be just the same as ever when I get back to camp. I will persevere and continue to pray."

Just at this state of his religious history and whilst engaged in reading the "Pathway of Safety," he was removed to another ward, out of my reach. A day or two afterwards, just before leaving for a short visit to Washington, I wrote him a letter expressive of my affectionate interest in him, and pointing him to the Lamb of God which taketh away the sin of the world.

Partly owing to the interest expressed which his position at the time made him particularly prize, partly to the new and clearer view given of God's amazing love for

a sinful world, this letter had a most powerful effect upon him; his heart was completely melted; he could not refrain from weeping, and each time he tried to control his emotion, the tears would burst forth afresh; at last his feelings completely mastered him, and though it was mid-day and the ward full of men, he fell on his knees at his bedside and poured out his whole heart in humble confession of his sins to that merciful heavenly Father whom he had so grievously offended.

After my return, I had frequent interviews with him, but though he was extremely earnest, it was difficult to introduce the full blaze of Gospel light through the dark cloud of ignorance which enveloped his mind; his progress was slow; there were many doubts and fears; but at last the sun of righteousness arose with healing in his beams.

May 19.—S—— is “striving, sometimes earnest, sometimes not so much so; is getting less sinful and hopes by and by to overcome his sins entirely—thinks he can do so;” he is self-confident; does not think he can get forgiveness now; is sometimes tempted to give it all up. I told him of the freeness and fullness of salvation by the blood of Christ alone, that we must place no confidence in ourselves, our good resolutions, efforts, &c. He finds it hard to live a Christian life, sinful thoughts and habits have so long controlled him, the world will come in. He thinks, in fact he is quite sure, that if he could only live alone for a week or three days he could become good.

I told him of the power of the tempter which can draw us away from the right path whether we are alone or in company. Satan found Jesus alone in the wilderness, and there spread before Him his fiercest temptations. So, for many ages in the Christian Church, men and women thought as you do, and shut themselves up in monasteries and nunneries to get away from the temptations of the world, but they soon found that their worst enemies were their own sinful hearts stirred up by Satan, and that no bolts or bars could shut them out.

He said that he had been trying to exercise self-control, but found he could not do so, though he had told Mr. —— that he could.

This gave me the opportunity to show that we do not understand our inability to do right until we earnestly set to work to try, just as the man recovering from a fit of illness is surprised, when he first tries to walk across the room, to find how weak and tottering his steps are. And we are not only very weak, but very sinful; we have no idea *how* sinful, until we begin to look into our hearts. On first going into a dark room, you can see nothing, but gradually, as the eye accustoms itself to the darkness, you see first the large, then the small objects in the room. So with our hearts; at first we notice only outward and glaring sins, but, by degrees, we find inward and hidden ones, sins of thought and feeling which we did not suspect.

I tried moreover to cultivate in him the grace of humility by our Saviour's example, for He was meek and lowly in heart, and by that of St. Paul, who, though the greatest of the apostles, calls himself the “chief of sinners.”

June 1.—Again talked to S——. He thinks he is getting along well; “he does a great deal better than he did.”

June 2.—Long talk with S——; most satisfactory. He feels his sins, but knows he does not feel them as he should; would rather be a Christian than have all the gold and silver in the world—alluding to the text I had written in his Testament, “What shall it profit, &c.” He thinks God will not pardon him right away, because he has been such a great sinner; that God means to keep him praying and seeking awhile longer.

“You are making a great mistake there. God offers salvation as a free gift, and you

are thinking of paying for it by your prayers and efforts. Christ has already paid for it. The Bible tells us that it is through Christ alone we can hope for pardon. His blood alone cleanseth from all sin. You put your feelings and your efforts in the place of Christ. He comes to us and offers pardon as a free gift now, will we take it now, or wait until we have a stronger desire for it, 'until we can pay for it?'

I found that he was expecting that God would by and by reveal Himself to him and make him suddenly very happy by the assurance that his sins were all forgiven.

"Is that God's method in nature? In winter, the trees are bare and lifeless, no grass or flowers are to be seen, everywhere is bleakness, and cold, and desolation. Does everything suddenly change into the full glory and beauty of summer? Does there not first come the budding of the early Spring, the gradual unfolding of the leaves, and then the full covering of field and tree? Do we suddenly rush from the darkness of midnight into the full, clear light of noon? Is there not first the gradual shading of darkness into light, the grey dawn, then by slow degrees the sun shining brighter and clearer until noon?"

I questioned him closely; asked if he really disliked his old ways; "if a life of sin and a life of religion would equally lead to heaven, which would you choose?"

"A few weeks ago I should not have known what to answer; now I feel sure that I prefer the ways of God."

He had such a horror of hypocrisy and fear of saying more than he felt, that he was unwilling to write anything about his feelings or to speak of them publicly. He thinks he "feels some love for the Saviour, but not as he ought."

"That is very true: we none of us love Him as we ought. It is because our hearts are so cold and hard, and because we do not think of all He has done for us, of His wonderful love in coming down from His throne in glory, His bright home in heaven, to be a poor, despised man here on earth, and to bleed and die for us, His enemies. Ah, if we would but remember the nails which pierced His hands and feet, the crown of thorns, the agony He endured upon the Cross when He felt that God's anger rested upon Him, as our representative; if we would but think how He was mocked and scourged and spit upon, and finally crucified for us, surely, surely we should love Him more. Read about Jesus' love and sufferings, think about them, and pray God to help you to love Him more."

"I do pray often—not morning and evening only, but whenever temptation comes, and enjoy it very much. I try to keep thoughts of God always in my mind."

"How do you think of God, as the great Creator?"

"Yes, of His power."

"He is great, and high, and mighty; but when we think only of these things, we are filled with fear, and God seems far off. He took our nature upon Him and became a *man*—the man Christ Jesus—and now He comes very near us. He endured sorrows, trials, temptations like ours, and He knows our trials and feels the tenderest love and sympathy for us in the midst of them; if we think of Him thus, we cannot but love Him."

I was very much struck, in the course of this conversation, with the strong fear he expressed lest his feelings should change when he returned to camp, and he be led away by temptations. This was in marked contrast to the self-confidence of a few weeks back. I encouraged him by the promises of help to the feeble and the tempted, help always to be had in answer to prayer, and assured him that I prayed for him. He thanked me, and said he "prayed for those who were trying to instruct him; that he did not know how to pray very well, but he tried to have it come from the heart."

June 3.—I introduced S—— to the chaplain, who spoke a few words to him on the duty of personal religion, after which S—— and I had a long talk, in which we went over very much the same ground as yesterday. He said that “last evening he got to thinking of our Saviour’s sufferings for us, and he cried for a quarter of an hour—he could not help it—and he is not usually easy to cry.” He thinks he “does not feel just right, or God would pardon him,” (that is, give him the assurance of pardon); he “wants to get closer to Jesus.” He reads and prays constantly; does not like to do anything else, lest his religious impressions should leave him.

June 5.—I was in the ward talking with M——, when S—— came in, with a beaming countenance; he had been looking through the wards for me; he wanted to tell me how much good the tract “I have my Ticket” had done him; he had felt so happy the past hour, he could see it all now, he could see how God had put away his sin, he could take Jesus as his Saviour.

This faith not only produced joy and peace, but instantly proved itself a living faith, for he asked me to give him some tracts for distribution, and to go with him to see a young friend, who had, like himself, just commenced the Christian life.

Just at this time a large number of new patients came to the hospital, the Bible-classes were commenced, and I was too much occupied to make any entries in my diary. I saw and conversed with S—— frequently; his progress was extremely satisfactory, and I proposed that he should be baptized. He assented, and in preparation for Baptism, began to study the Catechism.

June 24.—More than an hour with S——, explaining the promises made in Baptism, &c. He is most earnest and conscientious. I spoke of the pomps and vanity of the world.

“Those things are no temptation to me.”

“What!” said I, “don’t you care to rise in your profession?”

“Oh, yes! I came near leaving here lately on that account. I had a letter from a friend in the regiment, to say that I had better return, as there was a prospect of my getting a commission, and I thought I would go, even before I was ordered off; but that day you said a great deal in the Bible-class about giving up all for Christ, so I wrote to my friend that I would not return for a month.”

June 25.—Explaining the Creed to S——. He asked, “Is it wrong for a person to wish to die?”

“Why,” said I, “do you sometimes wish to die?”

“Sometimes, when I hope I am prepared.”

I said, “It is better to say ‘Thy will be done.’ It is better to work and fight for Christ, and thus show our love and gratitude for what He has done for us.”

“Yes, that is true.”

S—— heard from home that he had been baptized in infancy. I saw him for an hour almost every day, instructing him in the Catechism, and giving him such counsel as I thought he needed. He was very ignorant, and very full of doubts and fears, but intensely earnest, perfectly absorbed in the one thing.

On the 14th of July he was confirmed.

July 15.—S—— was feeling utterly downcast, and wanted me to comfort him, yet thought it was perhaps wrong to go to any one but Jesus; thinks he ought to feel so happy and peaceful, fears he is all wrong because so depressed.

“Not at all. It is the natural reaction from the excitement of yesterday. And, beside, you know your reconciliation with God and His love to you do not depend on your changing feelings, but on the blood of Jesus, which has purchased pardon for you,

and God freely bestows the Holy Spirit on you. This is the ground of our hope. Christ Jesus, the same yesterday, and to-day, and forever, the Rock of our Salvation."

He felt greatly comforted.

Speaking of going back to his regiment, he said, "I think I shall probably be killed; but I have no fear. I have lost all hope of promotion. I care not for that, or for wealth, or any earthly thing, if I can only love God more. I feel that I am more sinful than any one in the world who is really seeking God, that I have such a very wicked heart. I had no idea how wicked it was until I began to try and be a Christian, and I feel that I have so little love for Jesus, when I ought to have so much."

July 17.—S—— has been, and is, sorely tempted. "Has not any faith left, and thinks there is no hope for him."

"You intend, then, to give it all up?"

"Oh, no, I never will do that, I hope."

Yet he felt wretchedly unhappy, confounding temptation with sin. I tried to explain the difference, and to show him that he needed to be looking away from self, "off unto Jesus."

A few days later my diary says: S—— feels brighter and happier, and "only wants more faith."

July 22.—Talk and prayed with S——. He was in the Bible-class, and now he is gone! God forever bless him! All he wants is "more love to God." I spoke of "God manifest in the flesh—Jesus—as the one altogether lovely, the chief among ten thousand, tender and sympathizing, the ever-present Comforter and Friend."

From the time S—— left the hospital, until the first of February, each week brought me a letter from him. Every letter breathed a spirit of earnest devotion to his Saviour, of deepest humility, and of ardent love for the souls of his fellow men. I have since heard that his efforts for the spiritual well-being of his comrades were blessed to some of them, and that his holy and consistent life commanded the respect and won the affection of every member of the regiment. "They all loved him as a brother," said one of their number to me.

One evening in February I was told some one wished to see me, and going into the entry, S—— met me, with the salutation, "I have come instead of the letter this week!"

He had been sent here on recruiting service, and for several weeks I had frequent opportunities of seeing and conversing with him. His ardor and earnestness in the Christian life were extraordinary. He had no thought apart from religion, no wish but to glorify his Saviour. I think these feelings were on the point of degenerating into fanaticism, standing almost alone, as he did, in the regiment, and cut off from religious instruction. He said "something told him" he must go off and pray every two or three hours, and those hours sometimes very inconvenient ones; "something told him" he must pray aloud, and so very loudly as to attract the attention of all around. But with so sincere a desire to love and serve God acceptably, such anxiety for instruction, and such a docile, child-like spirit, it was not difficult to make him understand that God's Word and our own reason, not an undefined "something," are our guides in the path of duty, and that we should be as careful, on the one hand, not to give occasion to the enemies of religion to scoff and jeer, as we should be, on the other, not to be ashamed or afraid to confess Christ before men.

He *daily* grew in grace. His whole delight was in prayer, in reading the Bible, and in religious conversation. I often gave him religious books to read. He read them, but seemed all the while to be *thirsting* for the Bible, to which he returned with fresh zest. Whenever he came to see me, he had some passage or text to be explained, some question of duty to propound.

Whilst recruiting for the army, he was for some weeks stationed at the rendezvous, where there were, at that time, many sick soldiers; to all of these, as well as to every recruit whom he enlisted, he was a missionary of the Cross, delighting to speak to each one of the love of Christ, and to urge them to accept, without delay, His gracious invitation to come unto Him, and be saved.

He went to the hospital several times for the express purpose of seeing and having religious conversation with the members of his regiment who were there. And when he went home, to Mauch Chunk, he made his influence so decidedly felt that one or two of his young cousins gave their hearts to the Saviour, and entered upon the Christian life.

On the 27th of May, reaching home later than usual from the hospital, I found S—— waiting to see and bid me good bye. He was going that evening to his regiment. I can now recall many things which show that he felt what—strange as it may seem—most soldiers do not feel: that he should probably be killed. But he was perfectly calm and cheerful, though he keenly felt the pain of parting.

As we were about to kneel in prayer for the last time, I said, "S——, what shall I ask God for you?"

"Ask," said he, "that my heart may be more filled with the love of Christ, that I may be more earnest, and continue faithful to the end."

"But," said I, "you are about to be exposed to fearful danger. Shall I not ask God to keep you safe?"

"No," said he, "I do not care to ask for that."

So we knelt, and after a brief but fervent and beautiful prayer from him, I commended him to our covenant God and Father, imploring protection from spiritual dangers, and committing him, body and soul, into His holy care and keeping.

My heart was in my throat as I took a hand in each of mine, and said, "Good-bye, S——. May God forever bless you!"

He could hardly speak, but, with a look I can never forget, he said one word, "Mother!"

He had gone half-way down stairs, when he turned, and said, "——, I thank you very much for all you have done for me."

Again he said good bye. It was our last good bye! As I went into the parlor, I said, "Oh, how dreadful is this war, which crushes out young lives like that!" Alas, how little did I think that three weeks from that night he would be stretched a lifeless corpse in the hospital of the Second Corps, in front of Petersburg!

I received two letters from him after he left. The long promised commission was his, and with it came the temptation to shrink from kneeling as frequently as usual in prayer in the presence of his fellow officers, but the temptation was instantly overcome, and his Saviour fearlessly confessed before the ungodly and profane.

Elated, too, as a poor and ignorant young miner might have been at such an elevation, he could honestly say that he cared but little for it, and that his prayer was that his affections might not be set on earthly things.

Three days before his death, writing to a young friend who had been brought into the fold of Christ mainly through his influence, he says he hopes his letter "will find him growing in the love of Jesus," and exhorts him to "speak a good word whenever he can." His last letter to me closes with the "trust that he may live unto God and near Him."

On Friday afternoon, June 17th, he wrote thus to his mother: "There need and ought to be continual prayer offered to our Maker for a speedy restoration of peace. If

there were more praying, there would be more success to our armies. Pray for peace; that God may impress His Holy Word deep into the hearts of the world; that they may live unto Jesus, who died for sinners." . . . "Pray earnest; have morning and evening prayer in the family. People can't see fully at home the prayers that ought to be offered to our Master for sin to cease; that every heart should be humbled in the sight of our heavenly Father. I trust that you and I and all others may try to serve God until our lives end, who drives fear away, and cheers me with his precious promises. Pray for me, that I may live unto my Saviour, and that faithfully."

After writing this letter, he knelt in prayer, then formed in line of battle with his company. A column of the Ninth Corps was advancing to storm the enemy's works in their front, and about two hundred yards distant. S—— called out, "Give them another cheer, boys!" At that moment a shell exploded, and a piece of it struck him in the breast, inflicting a large wound. He spoke not another word, and in five minutes he was dead. It was less than half an hour after he arose from his knees in prayer!

Was not that prayer answered? Was he not faithful to the end?

THE HOPES OF THE DAY—ITS PERIL AND ITS NECESSITY.

We boast ourselves of our Church. Ever since the Revolution it has been making a steadfast fight against prejudice and misunderstanding. It has been gaining and growing. It has done much more in respect of position and importance than in mere numbers and wealth. This is partly the result of its permanence and unity amid the disorganizations and driftings of the bodies around us. With the present generation will be in the main accomplished one great and radical change in sectarian Christianity, viz.: the practical, and in many cases, the formal abandonment of their old ground of conscientious difference. To preference, to the wants of varying minds and classes in society, to convenience, to any motive of the hour, they now refer their peculiarities. This, while it makes the point of contact between the Church and them less noticeable, also lowers the barrier between us.

They are brought to a new standard of comparison. Formerly it was controversy. They might admit that we had advantages, but they trusted that they had right on their side. But when men have once persuaded themselves that religious differences are only a matter of expediency, they cannot help weighing different expediencies. Having conceded that there is no moral wrong in a liturgy and in Episcopal government, they cannot refuse to inquire into their advantages. Of course, in the usual working of human nature, the attempt will be made to get both these for themselves. We need not fear the result. The effort shows that such things are given—cannot be manufactured. There is no reason why A, B, and C, should not have a prayer-book and Bishops, except that they cannot be made to use the one or obey the other. That deep, abiding Catholic spirit which is in the Church, and of which these are the fruits, is a conviction, not a choice. Hence the effort is only a failure. But in this revolution of the sectarian mind one loss is inevitable to us. The loss of that distinctive character by which we once impressed ourselves so markedly on all around. That is, our salient differences are not now noted as they once were. Meanwhile, however, we have been gaining strength and development, and are able to make ourselves felt in other ways. We have learned the power of doing certain things, and doing them more effectively than our neighbors.

Or rather, the Church is being compelled by her inner life in the certain forms of aggressive action, which, because radical and not spasmodic, are sure to tell. In the care for the poor, in the religious training of the young, and in missionary work, we find this to be the case. We engage in these things because it is in our nature to do them. And, beside that, there is in the hearts of all true Churchmen that inability to divorce the spirit from the substance, which compels us to carry our distinctive ways into all we do. Just where the other religious bodies are most anxious to emancipate themselves from their sectarian trammels, we are most eager to clothe, with the forms of the Church, the good we seek to accomplish. Herein is our strength. It is the necessity of the day. In it is involved the preservation of the unchanging faith of Revelation. As one by one the sects have thrown off their old beliefs, so, last of all, there are signs that the Bible is coming to stand in a purely subjective relation to them, and then, of course, to be the sport of every changing will. "But for our firm hold, who can tell whither they would have drifted ere now? When religion fairly assumes to them this subjective phase, they must drift. Their last anchor will be gone. It is this conviction which has sent us so many among our ministers and laymen.

"My Lord," said the great Commoner, Pitt, in a crisis of England's history, "I feel that I can save this country, and that no one else can." This ought to be our conviction as a Church, based upon our faith in that inheritance of truth which was ours from the start, in the Word, in our birth-right as part of the one Catholic and Apostolic Church.

This, then, is our vantage ground. Our peril lies in seeing it without feeling it. It is time that we laid aside our habit of trumpeting petty successes, and making much of small gains. It is no longer needed to cheer on the battle. Time was when we could only keep our front by such endeavors. Now the boasting of the Church must be made good in visible results. Let Church principles be proclaimed in the time and place, or rather let them be taught as the causes of our action, but let our aggressive preaching be in our works. If Episcopacy is Apostolic, let our Bishops do the Apostles' work, the care of all the churches, the carrying of the faith into all missionary fields. If our priests have the true authority let them show it as shepherds of the flock. Let our diaconate be no more a name, but a working order. This conviction ought to be burnt into the heart of every Churchman and Churchwoman, lay and cleric alike, *that all the unclaimed souls are ours by right.* Let us take these wherever we find them, make them ours, and care for them, not with the evanescent caprice of proselytism, but with the tenderness of true adoption, especially among the poor. To other Christian bodies these are felt to be a clog and almost a disgrace. To the Church they are a pride and glory. Give us these and the rich will come, and between these, the upper and the nether millstones, the great, worldly middle-class must be ground into fine flour. Sectarianism is based upon the angular, uncomfortable, independent individualism of the middle-class, the proud, forth-putting, self-conceited class, which cannot teach and will not be taught.

They will struggle against the Church, but they cannot resist the compelling power of her steadfast doing her Master's work. They have tried their little devices for meeting social evils, tried them, and are now confessing their failure. Intemperance, luxury, licentiousness, the sins of the land, the Church of Christ can deal with, and no organization other than the Church can begin to do it. But the answer to all this is, "Why then is the Church not doing it?" Here is the secret of our peril. The last device of the enemy is to fill our thoughts with the elaborateness and study of a gorgeous ritual, when what is needed is men preaching in prairie log-huts and by the wayside. We want the Church more flexible, and some would hamper us with a nicety of

usage which none but an adept can master. We want room to grow, and here we are checked at the moment of growth by the threatened introduction of false doctrine. Here are fields white to the harvest, and the laborers are squabbling over the proper twist to be given to the ends of the bands which tie up the sheaves.

In God's name, brethren, let us put in the sickle, and not stand waiting and arguing till the ripe grain is beaten from the ears by the rising tempests, and strewn upon the earth and lost.

There is abundant work for us. Men are needed. Our Missionary Bishops are crying out for more men—good and true men. Where are the hands that should be training, and strengthening, and guiding these? Money will be given most freely, most generously, whenever confidence can first be gained.

The East will not give money to missionary work, if it is but to send West those who have failed in our older Dioceses; nor will it give to support the parishes which would rather beg in the Atlantic cities than work in their own fields. The men who keep their own money to invest in railroads, and ask ours to build churches and parsonages with, had better stay at home.

But when it has confidence, when it hears and sees the Bishops of Colorado, and Nebraska, and Kansas, and feels that such men mean work and understand it, and will get the right men, and put them in the right place, then its money is forthcoming. What all can do their part in, is to urge right-minded young men into the ministry. During the war we all worked that way to send out into certain privation and peril our noblest youth. Do we not hold back our young men from that far loftier career which the Church offers? If we took an hundredth part of the trouble we used to raise soldiers, to gain men for the warfare of the Cross, we should not now be mourning our work delayed, and the fair opportunities slipping away from our grasp.

And because of this great, this pressing need, let us not be wasting upon trifles or losing in treacherous dalliance with ancient errors our precious energies. All too little for our work is the energy, the talent, the force at our command. Heaven forbid that a portion should be withdrawn. Yes, and worse than withdrawn when it is used to divide councils, to impede effort, and to throw firebrands of variance into the heart of the Church.



"A LIVE JOURNAL."

So says your correspondent, "Massachusetts," Mr. Editor, in the April number of the *SPIRIT OF MISSIONS*, and we all feel as he does over this way.

But, one thing which he says we cannot understand: "I have not felt interest enough in the *SPIRIT OF MISSIONS* so much as to take off the wrapper." When could he have been so indifferent? Not surely after he became a converted man, and was a commissioned laborer in that fold of which the Lord Jesus Christ is the Head.

Missionary Bishops, and from sixty to one hundred missionaries have been laboring in our own country and in other lands, for more than a quarter of a century, and their only organ of communication with the Church which sent them forth was the *SPIRIT OF MISSIONS*. Their wants all the while were great, and often their sufferings were great also. Our Lord has assured us by His Apostle, that when one number is honored, all may rejoice with it; and adds, that suffering by any number *will cause suffering in all*. How can brethren *feel* if they do not take the wrapper off the letters that come into their hands? Can you explain, Mr. Editor, that part of this otherwise cheering letter from your correspondent?

C. J.

CONNECTICUT.

EDITORIAL.

A VENTURE OF FAITH.

IN the schedule of appropriations adopted by the Domestic Committee in November last, the sum of *four thousand, five hundred dollars* was designated for the vast Missionary Jurisdiction of Montana, Idaho and Utah. Previous to that date the House of Bishops had elected the Standard Bearer for that distant and important field. It was not then known whether he would accept the great office and the great duties and toils connected with it; nor, if he should, whether a single fellow-laborer would volunteer or could be induced to accompany him. It was not certain that a single dollar of the amount named would be called for during the present missionary year. Some two or three months later, information was received that the Rev. DANIEL S. TUTTLE, D.D., had accepted his appointment. On the first Monday in April, the Domestic Committee, having learned that Dr. TUTTLE expected to be consecrated on the first day of May, and that, during the same month, he proposed to set out for his new field of labor, made provision for his support therein, so far as solemn promises enter into such arrangements, and at the same time appointed three young clergymen—among the best in this Church—as Missionaries in the same field. Two of these, during the week in which they received their appointment, started on their long journey. The third will go with the Bishop, and a fourth has been nominated and will undoubtedly be appointed at the next meeting of the Committee. All this, at the present known cost of living in the Territories above named, involves an outlay, or the promise of an outlay, on the part of the Committee, of at least *twelve thousand dollars* for the first year.

Already pledged to provide the entire salaries and travelling expenses of four Missionary Bishops, amounting to more than *eleven thousand dollars* per annum, a portion of the salaries of four Western Diocesan Bishops—Missionary Bishops in all but the name—amounting to *two thousand dollars*, and stipends to more than *two hundred* other Missionaries, amounting to more than *sixty thousand dollars*, was the action of the Committee, on the first Monday in April, 1867, well considered and wise? If this question were propounded to simply *business men*, they would be very likely, by way of answering it, to ask two or three others: Have you money enough in hand to redeem your promises? If not, what are your assurances that you will have the needed amount, as your promises mature? If you have not the money with which to make your pledges good, or assurances that may be absolutely depended upon, the action of the Domestic Committee, in making the promises referred to, was *not* well considered and wise.

There are first-class business men in the Committee, and they are men of active and trusting Christian faith as well. They are mindful of the signs of the times, and, in some of them, hear a Voice, saying, "Go up and take the land." They dare not disobey. They dare not decline work providentially presented to them. They

interpret the cheering indications of a missionary awakening everywhere visible into promises of help, from many hearts and hands, promises of help, in the way of a deeper interest, more frequent and more fervent prayers, and more liberal offerings, promises of help which they accept with gratitude to God, and will depend upon, in any emergencies that may arise. They believe that this Church will fully sustain all missionary work undertaken in the right spirit and prosecuted with proper energy, and so, that the large additional amount of money called for by the work projected in Montana, Idaho and Utah, will be supplied.

THE SPIRIT OF MISSIONS IN THE PULPIT.

A LONG time ago, when we were a Deacon—precisely how long we do not like to tell—and in our first parish, one of our parishioners, influenced more by the promptings of friendship—we have a right to presume—than by the dictates of a sound judgment, remarked to a Baptist neighbor that our sermons were of a very superior order. “Very likely they are,” he responded, “for Bishop HOPKINS is a very able man, and *he* writes all the sermons preached by your Rector, and by all the other Rectors in Vermont. You may not know, but I know, that your Bishops, as you name some of your ministers—all our ministers are Bishops—have to write all the sermons that are preached in the Episcopal Church.”

We happened to know, that our Baptist neighbor was wholly mistaken, as far as we were concerned, in regard to the amount of Episcopal work performed on our behalf, and, presuming that he was equally wide of the truth in respect of others, we let the matter drop without a formal investigation.

Now, we are not a Bishop, and so are not likely to be charged with the paternity of many of the sermons preached in this Church. We do not deny that we have in our possession a “barrel” of them, nor do we plead ignorance as to what is expected—their authors being the sole and the best judges—from the “turning over of the barrel,” viz.: good preaching on the next preaching occasion. But though we are not a Bishop, and so have only our own sermons to write, we are gratified to learn that the SPIRIT OF MISSIONS, with which we are connected, no matter in what capacity, has found its way into one pulpit.

We should not think of offering to give or lend any of our sermons to those who have to provide two or more every week, but we are happy to have it in our power to help to send them, once a month, what is far better.

From a letter recently received from a Rector, who has no occasion to ask his Bishop to write sermons for him, we make the following extracts: “You will let me tell you how I interest my people in the work of missions. They are widely scattered, and I cannot bring them together except on Sunday. I have therefore used the SPIRIT OF MISSIONS in the pulpit. On Sunday afternoon I read Dr. Geer’s address instead of a sermon. At other times I have read selections from your Missionary Correspondence,

and then again extracts from the most interesting Communications, with brief remarks of my own. I have each time had a definite purpose. I intend during the year to have the *sermon* part of our service each month devoted to the SPIRIT OF MISSIONS, sometimes to readings, sometimes to epitomizings of Missionary Correspondence, with the special view of communicating information."

Who can doubt that a missionary spirit will soon be awakened in the people to whom this good Rector ministers? and who can doubt that this spirit, in its kindly working, will give new life and energy to all departments of the parochial administration? We believe that the time is not far distant when the SPIRIT OF MISSIONS, to the advantage of all great interests, will be used in many pulpits.

In another portion of the letter to which we are calling attention, the writer makes some suggestions which we commend to the consideration of those who are doing the missionary work of the Church. Others have made the same suggestions. Speaking of his use of our Missionary Correspondence, he says: "One difficulty I have had. Your correspondents are too careful to avoid details and incidents, such as women always give with" charming freshness, or such as Bishops LAY and WHIPPLE furnish. Details and incidents interest people and give an idea of work better than anything else. I wish, therefore, you would ask the Brethren to spin out a little more, so that the home Rector need not have to *imagine* how things are."

Let all our Missionaries, when they have read this article, consider themselves as respectfully asked to comply with the foregoing suggestions.

SOMETHING NEW.

THE SPIRIT OF MISSIONS is now found quite extensively on the shelves of our Sunday-school libraries, and, according to information reaching us from many directions, is taken from those shelves by the children of the Church quite as eagerly as the most popular of our Sunday-school books. One parish has recently ordered fifty copies for the exclusive use of its Sunday-school, and several other parishes are adopting the same course on a smaller scale. This, we think, is something new, and something quite promising for great interests. Let the children of the Church become, and be kept, *interested* in the work of Missions, and the time is not far distant when the reproachful lament over the dearth of candidates for Holy Orders, as well as over the lack of means to give adequate support to the ministry, will give place to songs of thanksgiving. To expect the true missionary spirit, which alone can bring good men into the field, and place ample means at their disposal, without the circulation and the pondering of missionary information, were as unreasonable as to expect the rain without the clouds, or the light of day without the sun. In the kingdom of grace, as well as in the kingdom of nature, it is well to understand, as far as we may, and so far, and even much farther, to submit ourselves to, the shapings of the Divine laws of cause and effect. God works by means, and we must work by means also, if we will

work in harmony with Him, and so secure His great help to make our work effective on behalf of ourselves or others.

The SPIRIT OF MISSIONS in Sunday-school libraries is a new thing, and one of the hopeful signs of the times. The children of the Church will learn from its pages no lessons in the dark arts of party strife and vituperation, only the lessons of Christian brotherhood, which are beautiful in the learning, and sanctifying in the service that they require and to which they lead.

VISITORS.

THE number of visitors at 17 Bible House is ten times as large as it was one year ago, and is steadily increasing. This is an encouraging sign of the times, for *our* visitors all mean business. They come with money and words of cheer. They come to have their names entered on our list of subscribers, and to bring the names of those who cannot come. They tell us how pleased they are with the SPIRIT OF MISSIONS, and how they are endeavoring to extend its circulation, and we are pleased to hear such talk and grow strong while we hear it.

They come with long lists of names of dear children to be enrolled in our Army, and tell us how heartily the children engage in the work which this Army has undertaken and means to do; we are pleased with this kind of talk also. Mothers come to see us, and bring their children with them to have them enrolled; and we are glad to see them. Some mothers have brought their children, after their enrolment, to convince them, by ocular demonstration—the only way by which they could be convinced—that we were not a myth. The illusion has in every case been instantly and thoroughly dispelled. Superintendents of Sunday-schools, and teachers, even those residing at long distances from this city, come to see us, and consult with us about the best methods of forwarding our great work. They often have suggestions to offer which we are thankful to receive and act upon, suggestions going to show that their best powers of mind and heart have been and are at work.

Let visitors, such as we have named, and others who mean honest work for our blessed Lord and His Holy Church, come in any number to these headquarters. They will receive a hearty welcome. We always have plenty of work in hand, and we always have plenty of time to see and consult with those who have sympathy, or money, or personal service, or good suggestions, or cheering words to offer in aid of the great missionary interest of this Church.

A BISHOP "ON THE FENCE."

SINCE our last issue, we have received a brief letter from Bishop LAY, a few extracts from which we here present to our readers:

"I am at home again, having travelled three thousand, two hundred and sixty-

seven miles in the last two months. I was engaged in a visitation along the river counties of the Mississippi, and was caught in this calamitous overflow. I made my way about partly in skiffs and some miles on foot. You don't know what it is to 'coon it' along a fence, do you, where the road is two feet under water? It is a slow method of progression, but has its advantages in a wet time.

"Well, further progress was stayed because the towns I proposed to visit were all under water, so I am resting a little while. I find no end to the calls made upon me. I cannot do much Episcopal work, but at least I can keep going and carry a message to all the neighborhoods I can reach, and this is what I am trying to do."

We *do* know what it is to "coon it along a fence where the road is two feet under water." We have in our time had some experience in that rather slow mode of travel. It may have "its advantages" under certain circumstances, but we hope that no more of our Bishops will, by the force of circumstances, or by any other force, become "fence men," and that Bishop LAY will not long continue one. Let horses and wagon be furnished him, and we fully believe he will not attempt to "coon it" any more. The Bishop continues:

"It is a gloomy day with us in the South. Last year, not one farmer in ten made expenses; and the flood, which now sweeps away fences and levees, and makes our fields one vast sheet of muddy water, carries ruin with it."

SECOND EDITION.

WE have had printed a *second edition* of the circular which contains what was presented in the January and February numbers of the SPIRIT OF MISSIONS about the Domestic Missionary Army of the Young Soldiers of Christ, and two chapters of the "Story of the Stamp." We will forward this circular to those ordering it (postage paid) *four* copies for twenty-five cents, *twelve* copies for fifty cents, *twenty-five* copies for one dollar, and so on.

Address,

REV. A. T. TWING, D.D.,
17 Bible House, New York.


SPECIAL NOTICE.

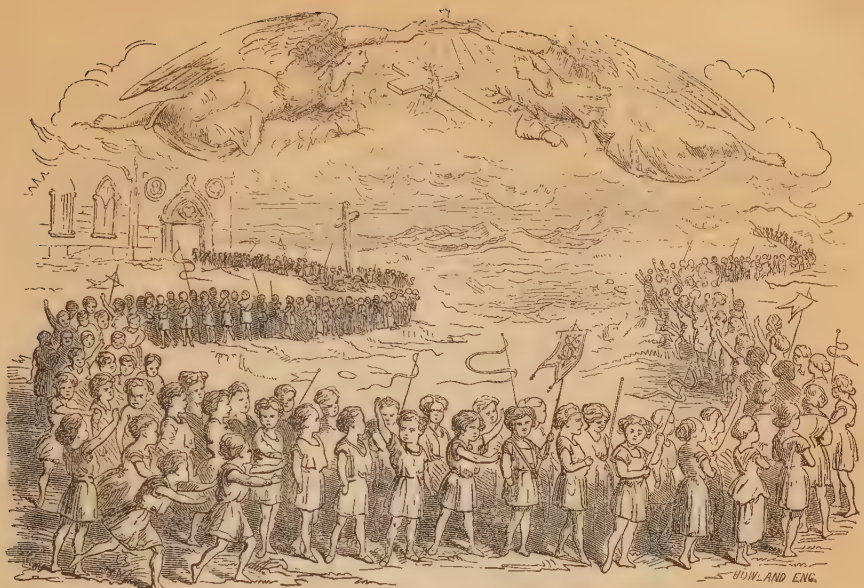
The Secretaries of the Domestic and Foreign Committees beg leave to say to all persons who have occasion to remit money by mail to them, or to the Treasurers of the Domestic and Foreign Missions, THAT REMITTANCES IN BANK NOTES ARE NOT SAFE.

Money should be sent only in the form of *Post Office orders* or of *Bank Checks*, or *drafts to the order of the person to whom it is addressed*.

A. T. TWING,
H. H. MORRELL, } *Secretaries.*
S. D. DENISON,

N. F. PALMER,
JAMES S. ASPINWALL, } *Treasurers.*

 All Church Papers are requested to copy this notice, and to send their bills to the Mission Rooms, 17 and 19 Bible House, New York.



Department of the Young Soldiers of Christ.

A LITTLE GOLD DOLLAR.

A MOTHER, who has already enrolled some of her children in "this blessed Army"—as she names it—writes us again to ask place for the rest of her little flock, although these others have "gone before" and are part of the heavenly host. We cannot refuse to gratify her wish. Our Army is made up of those whose warfare is not yet accomplished, hardly yet begun, indeed, but we do not reckon as lost to us those who go from our ranks to be "ministering spirits," nor will we think that these whom a mother's heart calls back—as it were—to fill up the number of her household, to swell the list of recruits she would offer for the Army of Christ's young soldiers—we do not think that these can be unwilling to lend us the names by which they are remembered and loved; we are sure they wish us all success; we believe their spirit-voices echo back our songs, and respond the loud Amen to our prayers, that the kingdoms of this world shall soon become the kingdoms of our Lord and of His Christ.

Their mother writes: "I send their names and a little gold dollar, which was the gift of a dear friend (now also asleep in Jesus) to one of my little girls at her birth. Poverty could not induce me to part with it, for it is sacred to the memory of my friend, and to my bright one's memory; but *now* I part with it willingly. I know that, were

she with me, she would send it to you. She died amidst our troubles"—during the war—"too frail a flower to stand the blast. Almost her last words were, 'Oh, how pretty it is *up there*, mamma!'"

This "little gold dollar"—how precious it is, how sacred! May we not be sure that God will give a special blessing to its use?

"I WILL SHEW THEE MY FAITH BY MY WORKS."

LITTLE children have faith, of course they have, faith in their parents and in others who love them and treat them lovingly, and, when Christianly instructed, faith in God, too, the simplest and purest kind of faith, and, because the simplest and purest, often-times the most effective.

In our April issue we said, "The Domestic Missionary Army of the Young Soldiers of Christ means work, and thus very many of the more than Ten Thousand already enrolled understand it." We have now to say that very many of the more than *Fourteen Thousand* have the same understanding of the matter. The evidence upon which we assert this is the daily receipt of subscribers to the SPIRIT OF MISSIONS, procured by them. One day, not long since, we received *eleven*, another day, *thirteen*. A goodly number have obtained as many as *four* each, thus making themselves Captains or Color Bearers.

Now, we wish to call the attention of the Young Soldiers to what would be the result if each of them should procure *four* subscribers to our paper. This Army now—April 10th—numbers Fourteen Thousand and Five Hundred, and fourteen thousand and five hundred multiplied by *four*, makes Fifty-Eight Thousand. FIFTY-EIGHT THOUSAND new subscribers to the SPIRIT OF MISSIONS! What would the Secretaries and Printers and Clerks say, in the presence of such an avalanche of names and money. FIFTY-EIGHT THOUSAND names, and EIGHTY-SIX THOUSAND DOLLARS! Most likely they would say, in view of the increased amount of work, if not in view of the great pile of money, Let those Young Soldiers come to a halt. Their double quick way of doing things may be sport to them, but it will be death to us. Just let those young workers turn in and rest awhile.

Now, Dear Young Soldiers of Christ, we say to you, do not concern yourselves at all about the extra labor that your efforts may impose upon Secretaries and Printers and Clerks. The Divine Master supplies to them the ability to work, and then pays them in blessings for a great deal more work than they do, and promises them more in the future than He pays them as the work progresses. Go right on, Dear Children, keep up your "double quick" ways, and pile up before Secretaries, Printers and Clerks just as much work as you can. Give them some new ideas of Christian zeal and enterprise.

But each of our Fourteen Thousand and Five Hundred Young Soldiers may not be able to procure *four* subscribers to the SPIRIT OF MISSIONS. Some of them are less than one year old, and, though they have their very pleading ways in some things, cannot,

except by their innocence and purity, speak for Christ and the advancement of His Kingdom in this wicked world; and some of them, by reason of bodily infirmity, are disqualified for active service. Then again we have, in some localities, large numbers of Young Soldiers; in one parish that we can now think of, more than Five Hundred. In such cases, as in many others, it would be impossible for each child to obtain *four* subscribers, or, perhaps, even one. But suppose that Three Thousand out of our Fourteen Thousand and Five Hundred Young Soldiers should procure *four* each. This would add Twelve Thousand to our list, and Twelve Thousand new subscribers to the SPIRIT OF MISSIONS, coming in within a month or two, (ample time in which to secure them, if Three Thousand Children should set about the work in good earnest,) would produce a sensation that would be good for them, among Secretaries, Printers, Clerks, and many other interested parties. A far more appalling calamity might come upon this Church than a sensation, in the direction of Christian work, that should cause a violent tingling along all the nerves of all Christian minds and hearts and souls. Dear Young Soldiers of Christ, hurry along the sensation.

THE GUARD OF HONOR.

NOT a few of our Army friends must have read or heard of the famous "Guards" of the time of the first NAPOLEON. They were all picked men, chosen for their size, their strength, and their tried courage. They were appointed to the most honorable, the most dangerous service. They guarded their sovereign's person; they were held in reserve for the most perilous emergencies; they were relied on for prompt and efficient service, always and everywhere. At Waterloo, when called upon by the English to surrender—and it was evident at that moment that victory had deserted the banners of France, the tide of battle had at last turned against the heroic soldiers of NAPOLEON—an officer of the Guard replied, "*The Guard dies; it never surrenders.*" The cause for which these soldiers fought and died was unworthy or ignoble, compared with that which demands the best efforts of the Army of Christ; but the sentiment we have quoted was uttered in the spirit of the martyrs of old, and might well be adopted by all our soldiers.

Our "Guard of Honor" is to be composed of the tried and true. Love for our Sovereign, the King of Kings, proved valor in His service, devotion to the work He gives us to do, the ability which comes with experience, the faithfulness which grows with trusts committed, the zeal which brightens ever beneath the light which is shed from the Cross and the Crown, these are the requisites and conditions required for membership in our "Guard of Honor." And these are to be found nowhere so readily as among the teachers of our Sunday-schools. Think, dear children, how faithfully your teachers devote themselves to their chosen and appointed duties. Through Winter's cold and Summer's heat, through storm and shine, they come to their places in the Sunday-school. *You* may be unfaithful now and then, and your absence, your

failures in lessons are hardly observed ; but *they*, how very rarely are they absent from their posts, how prompt and true they are in all their duties. Save your money, deny yourselves some pleasures, and honor yourselves by honoring them, please yourselves in pleasing them, by enrolling your teachers in our "Guard of Honor." And the money will go to swell the great river of blessing which day by day grows larger, increased by all these rivulets of benevolence, a river of blessing, to water, and enrich, and beautify the waste places of our Western land.

SLIGHTLY SENSATIONAL.

A good Rector in Connecticut writes us that he has not yet presented our Army project to the children of his Sunday-school, but proposes to do so after Easter. But he adds :

"One little boy, whose father takes the SPIRIT OF MISSIONS, and who is interested in the Army work, is *catching rats and mice*, at a certain sum per head, so that he can join the ranks. You will hear from him soon."

That boy will make a good soldier. We will take him without asking any questions as to his fighting qualities. A fearful destruction there would be of rats and mice if all of our more than Fifteen Thousand Young Soldiers should make war upon them.

NAMES AND NUMBERS OF REGIMENTS, AND NAMES AND RESIDENCES OF REGIMENTAL MISSIONARIES.

No. 1.—Bishop KEMPER, (Missionary, the Rev. Francis Moore, Lancaster, Wisconsin,).....	from	1 to	1,200
" 2.—Bishop SCOTT, (Missionary, the Rev. T. A. Hyland, Astoria, Oregon,).....	"	1,200	" 2,400
" 3.—Bishop LAY, (Missionary, Bishop Lay, Little Rock, Arkansas,).....	"	2,400	" 3,600
" 4.—Bishop CLARKSON, (Missionary, the Rev. G. R. Davis, Brownville, Nebraska,).....	"	3,600	" 4,800
" 5.—Bishop RANDALL, (Missionary, the Rev. W. A. Fuller, Nevada City, Colorado,).....	"	4,800	" 6,000
" 6.—Bishop TUTTLE, Elect, (Missionary, the Rev. G. M. Foote, Salt Lake City, Utah,).....	"	6,000	" 7,200
" 7.—Bishop SMITH, (Missionary, the Rev. G. C. Waller, Bowling Green, Kentucky,).....	"	7,200	" 8,400
" 8.—Bishop McILVAINE, (Missionary, the Rev. W. C. French, Oberlin, Ohio,).....	"	8,400	" 9,600
" 9.—Bishop McCOSKRY, (Missionary, the Rev. W. N. Lyster, Brooklyn, Michigan,).....	"	9,600	" 10,800
" 10.—Bishop A. LEE, (Missionary, the Rev. George Hall, Laurel, Delaware,).....	"	10,800	" 12,000
" 11.—Bishop JOHNS, (Missionary, the Rev. J. T. Clark, Talcott, Virginia,).....	"	12,000	" 13,200
" 12.—Bishop CHASE, (Missionary, the Rev. D. F. Smith, Pittsfield, New Hampshire,).....	"	13,200	" 14,400
" 13.—Bishop HAWKS, (Missionary, the Rev. W. D. H. Hatton, Jefferson City, Missouri,).....	"	14,400	" 15,600
" 14.—Bishop UPFOLD, (Missionary, the Rev. H. M. Thompson, Lima, Indiana,).....	"	15,600	" 16,800

The Story of a "Stamp."

CHAPTER VIII.

WE must picture Lucy with her Aunt Hessie enjoying their walk. They were going out toward East Rock, and their way led them soon beyond the city's crowd and bustle, along past pleasant homes—among—roses, past the low roof and quaint tower of St. John's, past pavements, then, and along the well-worn footpath that leads to the meadows and over the bridge and up the sandy hill into the deep grove of ancient pine trees, poetically called "The Seat of Happiness."

The bold, brown face of "the Rock" fronted them all the way from St. John's, but now the thick-topped pines shut them in from every view beyond. So they found their way to the edge of the grove, where the bank slants down to the river, and sat themselves down in the shade, just within the whispered promise of protection that the pines love to give, and yet in full view of the winding river and green meadows, and almost face to face with the Rock.

Few fairer scenes can be found than greets the lover of nature here. Being a plain, everyday, matter-of-fact "stamp," I am not to be supposed to have much poetry about me, but Aunt Hessie became so enthusiastic in her admiration of the view that she "breathed in numbers, for the numbers came;" and from my nest in the glove on Lucy's little hand, I could both see the beauties around us and hear the poetry of Auntie's exclamations.

Lucy's poetry came forth in her own way.

"I'll tell you, Auntie," she said, "what the Rock looks like to me. It looks as if some giant had planted a little world, and it was just coming up, and had scratched its face coming through."

"What an idea!" said Aunt Hessie, smiling. "But it *does* look somewhat like a young earth, 'coming through.'"

And Lucy asked: "How do worlds grow, Auntie? Does God plant them?"

And with many other strange questions the little puzzler plied the patient perplexity of her listener; but if I were to quote them all, I should be writing too much of Lucy's story and too little of my own.

It was not long before Aunt Hester led the conversation toward a subject which seemed to be never far from her thoughts whenever she was in Lucy's company.

"Let me tell you, Lucy," she said, "what East Rock always suggests to me. Its lofty front always reminds me of that verse of the Benedicite: 'Oh ye mountains and hills, bless ye the Lord; praise Him and magnify Him forever.'"

"Isn't it strange, Auntie," said Lucy, "that the Rock makes us both think about God? Only I was wondering how He *made* the mountains and hills, and you were always trying to have every thing *praise* Him. Oh Auntie, you are so good! I shall never grow up to be such a good woman as you are!"

"I hope you will, Lucy; I hope you will be a great deal better than I am. But do you really *want* to be good, Lucy?"

"Sometimes I do, and then sometimes I don't. It's hard work to be good, Aunt Hessie."

"Let me help you try, my dear little God-daughter. You know I promised to help you be good when you were baptized, and I often think that your dear mother is watching us from heaven, and that she whispers to me every day to keep my solemn vow. And you are old enough now to understand some things that I've been waiting to talk to you about. May I '*preach*' to you a little?"

"Oh, Auntie, this seems just the place for preaching. It's always Sunday out here, isn't it? And I know you love me, dear Auntie, and I *do* want to be good to-day."

Aunt Hester sat still a moment, and then, looking upward, she said in a low voice: "Vouchsafe, oh Lord, to keep us this day without sin."

Lucy's eyes filled with tears, and yet, as she said, she did not know what she was crying for.

"Tears don't always mean pain, Lucy. We cry often when our feelings are moved; sometimes we cry for joy, you know. It is good for us to get away from the things that keep us thinking of our houses and our clothes and our food; that keep our thoughts upon ourselves so much, and to come out into these quiet places where God speaks to us through the beauty and the grandeur of His works, makes us forget ourselves and think of Him; or rather, makes us remember ourselves as His children. I don't wonder that your feelings are touched and moved; and I am quite sure, Lucy, that our Father in Heaven would have us enjoy his beautiful world with a kind of solemn pleasure. What a beautiful world it would be if everybody tried to be good in it! It is only because sin is in the world that there's any such thing as sorrow here."

"Auntie, I was thinking about that the other night, as I was going to sleep. It was while Gramma was gone to New York, and I had to go to bed alone. Bridget said she would leave the gas burning, but she would not sit up with me because I had called her '*Irish Biddy*.' I was *real* naughty that day! And I thought to myself, as I lay there alone, that I was never unhappy except when I was naughty. Auntie, I'll take this five cents Gramma gave me and buy Bridget an orange, or something, on the way home."

And she took me out of her glove and spread me smoothly on her knee. How much I enjoyed the air, and the sunshine, and the being smoothed out of my wrinkles, nobody knows that hasn't been all crumpled up and crowded as I had been.

"That is a good thought, Lucy. Suppose I take this little '*stamp*' as a text for the '*preaching*' we were talking about."

"Well; but who ever heard of a '*stamp*' for a text! Go on, Auntie."

"My dear hearer," said Aunt Hester, with a smile, "you could spend this money for yourself if you wanted to, and the orange would be very sweet; the rich juices would be refreshing to your lips after one long walk; you would enjoy it very much, wouldn't you? Now that is one kind of pleasure; and it is a kind that God means to have us enjoy. We ought never to cease being thankful that our kind Father has provided so many pleasures for our sight, and taste, and hearing—so many different sorts of enjoyment. But now suppose that you deny yourself this pleasure, and take the money to buy something that shall give some one else a gratification. This will give you *another kind* of pleasure. You will be happy in that you make some one else happy—in this case the good Bridget that you offended. It will seem as if you had made up to her in part for calling her that unkind name. Won't this be a *real* pleas-

ure to you, quite as real as the eating of the orange would be and a great deal more lasting? Or, suppose that you were to take this five cents to Sunday-school with you next Sunday morning, and give it to your teacher as your contribution for the missionaries,—"

"Auntie," said Lucy, interrupting her, "what *is* a missionary? What do they do?"

"Why Lucy you surprise me! Haven't you heard them talked about in church and in Sunday-school?"

"Yes, I suppose so; but when anybody 'makes a few remarks,' as they say, Edith Wilde puts her head down and whispers, 'now it's going to be all about the missionaries! Why don't you make your father buy you button-shoes?'—something like that she says, and then we get to talking and neither of us hears what is said. I know it's real *wicked* to do so. And so, Auntie, I don't know much about the missionaries. Do tell me what they are and what they do."

"I will, dear, some time, but just now I want to go on with my sermon.

"You know this, at least, that the money we give at church and at Sunday-school is all used to *do good* to somebody. It is so much less for you to buy candy and oranges with, and so much more for some one's else good and happiness. If you give the orange to Bridget, you can *see* the pleasure it will give her; if you give it for the missionaries you won't see the good it will do, but you will know that some one, somewhere, will be made happier and better for it. I shall be very glad to tell you some day in what ways even a little five cent stamp can be the means of doing good. But let us suppose that this time the money goes to make Bridget happy."

I had it on my tongue's end to tell Lucy about Charlie Cheeryble and little Tom Tatter—"open you' mouf *wide*! shut you' eyes *tight*!"—but I wouldn't interrupt Aunt Hester's good sermon.

"Now, Lucy," she continued, "I should like to have you think and tell me which is the *best* pleasure, the *truest*, the *longest* pleasure, to eat your orange or to give it to Bridget; to make yourself happy or to make somebody else happy?"

"Why, Auntie," said Lucy, after looking down a moment in earnest thought, "it seems to me that if I give away my oranges I make myself happy and the somebody-elses too."

"My dear child," replied Aunt Hester, "you have thought it out exactly as I wished! I needn't preach any more—at least no more to-day. Only *think* of what we have talked about."

"Oh, Auntie, there's father, with the carriage! See! There, through the trees!"

Into the glove I was crumpled again, and in a few minutes Aunt Hester, Lucy and I were driving toward home behind a pair of quick-stepping ponies. So very pleasant was the drive that neither Lucy nor her Auntie remembered the orange for Bridget. But I could tell, if I had time, how kindly Bridget was afterwards remembered, and how dearly Lucy valued the "God bless you" with which her peace-offering was received. The gift cost more than five cents, and I was saved for the "missionaries."

TERMS OF ENROLMENT.

- I. PRIVATES.—Twenty-five cents *per annum*, for five years; and as much more as they are disposed to give.
- II. COLOR-BEARERS.—*Girls only*, who will give *one dollar per annum* (this includes the bounty) toward a *special fund* which will be devoted to the *equipment* of their *regimental missionaries*, supplying them with Bibles and Prayer Books, Communion Services, and other articles needed in parish-work. The Color-Bearers will receive *special commissions*.
- III. CAPTAINS.—*Boys only*, who will give *one dollar per annum*, (this includes the bounty,) and receive *special commissions* as *Captains*.
- IV. GUARD OF HONOR.—Teachers of Sunday Schools, on the payment of *five dollars per annum*, made by themselves or by their classes.
- V. COLONELS.—Sunday-schools may make their superintendents *Colonels* by the payment of *fifty dollars*.
- VI. GENERALS.—Superintendents or Rectors may be made *Generals* by the payment of *one hundred dollars*.

NOTE.—In place of the one dollar named above, we will receive from the soldiers *four subscribers* to the SPIRIT OF MISSIONS, at one dollar and fifty cents each, or *eight recruits* (privates) to be gathered from among their friends outside the Sunday-school to which they belong.

POSTAGE.

Single Bounty Cards, three cents.

Fifteen cards, in one envelope, two cents.

Thirty “ “ “ four cents.

Sixty “ “ “ eight cents.

Money or stamps for postage, at the above rates, *must* be sent to us when Bounty Cards are applied for,—unless these are ordered to be forwarded by express, in which case the receivers must pay the freight.

Remittances should be in post-office orders, or in checks, if possible.

MISTAKES.

WHEN our friends have occasion to ask us to correct mistakes in the names written on the cards we send them, or to supply new cards for such as get damaged by transmission, which we are always glad to do, they will please return to us, *plainly* written, the names to be corrected, and the *numbers* on the cards for which corrections are desired. Without the *number*, it may take us an hour or two to find the name we are in search of.



THE above is the picture of a Log Church, designed by Bishop RANDALL as a model of cheap Churches, which he proposes to build in Colorado. It is a plain Church-like structure, made of logs, which are placed vertically. Such a building will accommodate a congregation of two hundred and fifty, and will cost from twenty-five hundred to thirty-five hundred dollars, according to the locality. These Churches will be built of materials which can be most conveniently obtained and at the lowest cost. In some places boards will be used ; in other localities brick, or adobe, or stone.

Bishop R. says, in his Report to the Board of Missions, that for every fifteen hundred dollars which the Church will give him for that purpose, he will pledge himself to build and pay for a house of worship, which, though small and simple in its structure, shall be every inch a Church, and such that the House of God shall never be mistaken for any other house.

This cannot be done for fifteen hundred dollars, but the ability and the disposition of the people to do what they can, warrants the Bishop in making this pledge to the Church.

Are there not many parishes, families or individuals, who can and will honor God, bless the world, and cheer the Bishop by building a Church for fifteen hundred dollars ?

MISSIONARY CORRESPONDENCE.

COLORADO.

Nevada—REV. WM. A. FULLER.

DEAR BROTHER: It is now about four months since my last report. But wishing to make a closing statement for the year, one which will essentially include what remains to be said, I have delayed somewhat beyond the specified time for making it. Since my last communication our new church edifice has been so far completed that we have regularly occupied it for public worship from the third Sunday in February to the present time. Indeed, it is all completed, except the painting of the inside work, which will also soon be done. And what is still better, I can now see that when finished, it will be paid for. I congratulate myself upon being in one sense at least, extremely "high church," inasmuch as this new church is located about *nine thousand feet above the level of the sea!* Is there a higher church than this in the land? If so, we yield the point; but until then we put in our claim, and will trust to the magnanimity of all good Churchmen to recognize it. Our services are, for the most part, well attended, and a laudable interest is manifested in them on the part of the people. Sometime during the month of May, we expect that our beloved Bishop will appear to consecrate this new edifice and confirm candidates in waiting to receive this rite of the Church. Meantime some generous friends East have made the parish a present of a new bell, weighing "above three hundred pounds," which we hope to hear, ere long, pealing forth its inviting strains over the mountain tops and through the gulches and deep cañons. If this report should chance to meet the eyes of those who have so generously dealt with this parish, let me, in the name of Christ's Church of Nevada, of one and all, most sincerely and heartily thank them. No gift could have been more timely or appropriate. This bell will become at once our "city bell," and every one here residing takes the most lively interest in it.

I have now been engaged as your missionary in this place somewhat over six months. During that time the mining business—owing to various causes—has been at a low ebb. Many mills have been standing still. Money is confessedly scarce. Most of the mines remain unworked, and the place has not more than

half its former population. And when we look back upon what has been accomplished here in that time, we have great reason to "thank God and take courage." Under the circumstances, the people have shown a remarkable liberality towards the undertaking, and have been very prompt to redeem their pledges in regard to it. At present, our congregations average about an hundred or over, ordinarily. And as the mining business increases (and it surely will increase,) it will not be long before the edifice will be found to be none too large. Its entire cost will not vary much from thirty-five hundred dollars. But it should be remembered that in Colorado the cost of building is about double what it is in the States. This sum will, however, be paid before the Bishop will appear to consecrate the church.

We have now a regularly organized parish, with a full vestry, chosen from among the best men of the place. We have also enrolled as candidates for baptism, for communion, and for confirmation, some sixteen persons, of both sexes. We have also organized, and in successful operation, a Sunday-school, consisting of about forty scholars and nine teachers. I have baptized three persons, two adults and a child—an entire family—and expect others soon to appear for the benefit of this sacrament of the Church. Other clerical duties, and in about the same ratio, have been duly attended to. Since the beginning of Lent, beside our regular morning and evening services and the exercises of the Sunday-school, we have prayers on Wednesdays and Friday of each week, and a lecture on Wednesdays, which are creditably attended under the circumstances, and this in a place where, six months ago, there were but three resident communicants of the Church. In addition to this, in connection with the Rector of St. Paul's Church, Central City, I have been conducting with him, alternately, a four o'clock P. M. service every Sunday in Blackhawk City, which has been well attended, and no little interest is shown in the Church there.

In addition to this, on Friday evenings, during Lent, I have been giving, by invitation of the Rector of St. Paul's Church, Central City, a course of lectures there on the apostolical character, history and usages of the Church, which have steadily grown in interest, are well attended, and one of

the local papers has deemed them of sufficient interest to publish each week an abstract of them for the benefit of the public generally. By these statements it will be seen that, in the work given me to do, I am not disposed at least to be idle. On the contrary, I assure you, that with a will and a heartiness that I feel in nothing else, have I rendered such service in the ever-blessed cause as I could. And it is with no little sadness that I shall take my departure from this dear people to the East. But a necessity is laid upon me. A family can only be supported here at great cost at present. Beside the schooling privileges of the country are anything but inviting to one who must have a care of little ones in this particular.

May the God of all grace abundantly bless this young parish and Church, and to this end send a more worthy servant to them under Christ than I have been able to be to them.

NEBRASKA.

Omaha—REV. S. HERMAN.

REV. AND DEAR BROTHER:—I have not forgotten my promise to give you some account of my efforts at the East to secure means for the erection of some much needed buildings at Brownell Hall. Over two months have passed since the promise was made, and it stands still unredeemed. Great pressure of duties is my only apology. If a clergyman wants to know what work is, he ought to come into good Bishop Clarkson's jurisdiction. My case is only a fair sample of that of the rest of the clergy. I perform, first, the duties of instructor and executive head of the "Hall"; secondly, the pastoral and spiritual functions; and thirdly, am in charge of a Mission which covers, or ought to embrace, a whole county. Each of these three duties would employ profitably the time of one man. But until the jurisdiction becomes stronger, both in men and wealth, we must each be content to do the work of two or three men. The Bishop has faithfully used, I know, all his energy and influence to gain relief for us.

My reception at the East was of the most cheering character, both by clergy and laity. Pressed as the Eastern Rectors are with appeals for aid from all parts of our country, they gave me free access to their congregations. And though business was greatly depressed, the laymen cheerfully responded to my appeals. Our

Church is fully awakened to the tremendous responsibility resting upon her, that she is the Missionary Church of this continent. While I did not secure *all* I asked for, or *all* we need, we shall be enabled to make many important additions to our buildings; and we have already put our present buildings in excellent repair. We propose erecting a fine structure this season and shall name it "Wolfe Hall," in honor of one of the noblest laymen in your city, (John David Wolfe, Esq.,) who has contributed the largest portion for its erection. The plans for "Wolfe Hall," and also for our proposed Chapel, have been drawn by Charles Haight, Esq., of New York. Another of our very pressing wants, however, is still unprovided for, namely, a Chapel for our services. I see that Bishop Clarkson is calling the attention of Churchmen to this need. A Christian institution of learning is very incomplete (lacks, in fact, its essential feature) if destitute of a chapel. Our case is somewhat peculiar. Ours is professedly and avowedly a Church institution; yet the majority of our pupils are, and always have been, not of Church parents. This results from the fact that ours is the only Protestant institution in Nebraska and Dacotah. Parents of all denominations, therefore, must choose between the "Hall" and the Romish convent. When the pupils come to us, they, in most cases, have never attended a Church service. Our services ought, therefore, to be held under favorable conditions, in order to win the hearts of the pupils. That a common school room is not a favorable condition is evident enough. If Churchmen at the East desire (as many of them earnestly assured me they do) that we should do our work well and thoroughly, we must beg of them to furnish us the Chapel. This will be the crowning glory of "Brownell Hall." With the erection of "Wolfe Hall" and the Chapel, the institution will be complete and self-sustaining, and the Church East will have discharged her duty faithfully of providing Christian education for the daughters of the far West.

ARKANSAS.

Helena.—REV. OTIS HACKETT.

REV. AND DEAR SIR: A mournful change has come over our prospects since I reported to you last. My work, which was going on satisfactorily then, and seemingly blest

of the Lord, has been seriously interrupted. Our beautiful Church has been wrested from our possession, a large and growing congregation scattered, and an interesting Sunday-school, gathered with no little pains, and from which I had hoped much, quite broken up. A grave calamity—as doubtless you have learned through the papers—has overtaken our city. On the night of the 5th of March, the levee opposite the town suddenly gave way, and let the Mississippi in upon us with a rush and violence that scarcely gave the inhabitants time to escape to the hills. So rapid was the inundation that the whole city proper, in an incredible short time, was overflowed to a depth varying from two to ten feet. It was a cold, tempestuous night, and some families, afraid to venture out into the darkness and storm, ere morning, were imprisoned by the angry floods in their houses, and unable to get away till boats were sent to their relief. Providentially, I was living in “my own hired house” upon the heights, and was thus exempt from the peril and losses to which most others were exposed, and able to offer a shelter to some of our friends whom the Mississippi had so unceremoniously turned out of house and home.

By this grievous visitation our merchants have been driven *en masse* from their places of business, all with more or less of loss or damage to their goods. What were streets are now avenues of water, traversed by skiffs, *dugouts*, flat-boats, and occasionally by smaller steamboats. The people, excepting a very few still lingering in the upper stories of their houses, are now domiciled upon the hills—a fractional portion of the city known as West Helena—where every house is crowded to its utmost capacity. Here, also, the merchants, in rude, hastily constructed *shanties*—having fished out their goods from their old stands, and boated them to dry land—are trying to do business again. But for them, as for us all, the future has a very dreary look. The river at this point is still rising, and the reports from above are anything but encouraging. All the bottom lands—our best lands—are deeply overflowed; and if the waters do not subside in season to make crops, merchants and planters must be alike ruined. I do not mean merely commercial ruin; the loss of a crop to us now, means more than that—it means starvation. Already we have been visited by two of the terrible trinity of evils—war, pestilence and famine—and all appearances bode

that we are next to become the victims of the third, pitiless famine. The Lord have mercy on us!

I am doing, under the circumstances, or aiming to do, the best I can. I “still bear up,” though I cannot add, “nor bate a jot of heart or hope,” for I confess I am at times sadly “out of heart,” and well nigh hopeless. A smitten people before—weighed down by burdens as heavy as we could well stagger under—this recent affliction, which in happier times would have been but a comparative trifle, threatens to be like the last ounce that breaks the camel’s back. What is to become of us, what we are to do as a Church, what as a people, are problems from which I should turn away in despair, but for trust in the Divine mercy. When all else fails there is still a world of comfort in good old Bishop Chase’s motto—*ЖЕHOVAH JIREH*.

I have secured for our Sunday services a school-room, not half large enough for our purpose, but the only place to be had. It will accommodate only some forty or fifty persons, and is usually filled by ladies, gentlemen, of course, giving way to them. Wednesdays and Fridays we have service at a private house.

We ardently hope that this state of things is not to be of long continuance. At present the water in our Church is several feet deep: it is over the tops of the pews, and into our organ, which we had recently had repaired at a heavy expense, and elevated, we supposed, above the reach of an overflow. Our Sunday-school books are ruined, and carpets: for so suddenly and unexpectedly did the water break in upon us that there was no time for removing or securing anything. I keenly feel the loss of our Sabbath-school books—some twenty dollars worth of which we had purchased—for our people will feel too poor to furnish money again very soon to buy more. Would that some, whose delight is in doing good, might kindly remember us, and minister to our need.

Our Church fence also has been swept away; but we can do without that—do without the carpet, too. Very grateful shall we be to regain possession even of the naked Church.

I am sorry to be obliged to send you so lugubrious a report, but I have no heart and no material for anything better.

I send you a few names for enrolment in the Missionary Army.

FLORIDA.*Jacksonville*—REV. O. P. THACKARA.

I send you an outline of my work in the attempt to repair the ruined church buildings, and revive the life of the parishes, in Eastern Florida.

Before entering upon the statement of my work, it will be well to mention that I left my parish in Fernandina at the beginning of the war and went into the interior of the State. This step was taken because my congregation abandoned their homes, and it was my duty to follow and care for my people in their wanderings. It was, I am persuaded, Providential that I took this step, for had I not, there would have been no minister of the Church to watch over the Churchmen of Jacksonville and St. Augustine, who fled or were banished from their homes. In addition to these refugees from the coast of Florida, there were numbers of Church families from Georgia, Tennessee, and South Carolina, who sought safety in the forests of Florida, and were dependent upon my pastoral care. For more than two years I was the only clergyman east and south of Tallahassee. My labors, extending over some six counties, left me but few leisure days. Added to these extended missionary labors, I had charge of Christ Church parish, Monticello, in Middle Florida. In the third year of the war, and when my strength was failing me, the Rev. Mr. Eppes, of Georgia, came to my aid and took a goodly portion of the work off my hands.

Thus, by my leaving Fernandina when I did, I was enabled to keep these wanderers mindful of the heavenly country whither they were journeying, and to impart to them the word and sacraments needful to sustain them by the way.

Immediately upon the close of the war, I turned my steps towards the sea coast of Florida and my old home, to look after the church buildings and prepare the way for the return of the people. It is needless to tell you what a sad visit it was, and how my heart sank within me as I journeyed from town to town, and beheld the desolation of the Church in each. Of the once goodly church in Jacksonville nothing was left but the ground upon which it once stood. The brick foundation had been removed, and the ashes into which the flames had converted the walls, the tower, the organ, the books, and the sacred vestments the winds had blown

away. The rectory was almost a ruin, and could never again afford a home to another rector.

In St. Augustine, the church was indeed standing, but the roof was in a bad condition; some of the windows were gone, and the floor ready to fall through. It only wanted a good blow from the ocean to make a ruin of the building. The sacred books, the vestments, the communion service, and the library, were all preserved. The rectory, though occupied by a Baptist missionary, was in good preservation.

The morning after I reached Fernandina, I bent my steps towards the church within whose walls I had administered the word and sacraments, and the rectory, beneath whose roof I had passed so many happy days. The doors of the church were locked against me. I looked through one of the broken windows. A sickening feeling came over me! All was gone—all that could be removed. The walls were defaced, and the floors and pews in a sad condition. The rectory close by had been sold, I was informed. It was occupied by strangers. The garden around it was gone; weeds occupied the place where flowers once grew.

In Pilatka, the church was but very little injured—two or three hundred dollars would make all good again.

This was the condition of the churches when I first went over the ground to survey it. Again and again I said to myself "What can I do? Where are the means to come from to raise these buildings from their ashes and to repair these ruins?" I, myself, was without a single dollar, and the people as they came back to their old homes, came back like myself—penniless. But what depressed me more than all else and made me think that I could do nothing was, the despondency of the people. More than once I was tempted to turn my feet elsewhere; toward some place where churches and rectories were not in ruins, and, at least, where people were hopeful. All that was selfish, all that was faithless in my nature, nearly overwhelmed me with their clamors and demands.

I wanted a home to be quiet in. I wanted clothes for my children and myself. I wanted better food. I had worked long enough, and I must take rest. Well it was for me that better, Christian thoughts and resolves governed. I must remain and do what I could. As for a home, I must wait awhile.

The matter of remaining being decided, the plan of working was soon arranged.

The church in St. Augustine must be repaired forthwith ere it became a ruin. A chapel must go up in Jacksonville; the church in Fernandina must be gotten possession of.

The people especially must be encouraged and gathered in some place, at once, for worship. Sunday-schools must be opened without delay, and books must be supplied or begged for. Then the Bishop must find some one to help me. Find the man first to work, the salary he would talk about—how much, where it was to come from—hereafter.

The bell once more rang out from the tower of Trinity Church, St. Augustine, to call the people to come and worship God. Again they knelt around the table of the Lord. This was the first service I had held for four years on the sea coast. People and minister felt the blessed influence of that service. I said it, they felt it: the church should be repaired.

On Monday morning, I took the carpenter and stone mason to see what could be done, and what it would cost. It almost staggered me when they gave me the estimate of the work, but it was too late to go back. I wrote to friends, those who had known the old church in its better days, who had worshipped beneath its roof. I pleaded for the church—for its very life. I told the carpenter to begin his work. Kindly responses were made to my appeal. The work went on. Four new and beautiful windows were put in, and the roof was repaired. Then the ladies went to work to do what they could.

So the repairs went on and a new floor was laid, though it cost five hundred dollars. The Bishop found the man to help in the work. With good promises of what he should get in the future, I left him to watch the work as it went on; to get the stones polished and ready for their place in the church, of which the apostle writes, "lively stones in a spiritual temple."

This day Trinity Church stands securely. The spire lifts the cross where the first rays of the sun fall upon it. The bell rings out every Sunday, and the doors are opened. Every one says that it is a "beautiful little church." Within a few days the Vestry have called a rector. He must finish the work, (or his part at the least,) get new stones for the walls, and see that the old ones are kept

polished. The new carpets for the chancel, and for the aisles, will come by and by. When I make one more visit, have another talk with the people, pay a few unsettled bills, my work as your missionary in St. Augustine shall be finished.

While every effort was being made to revive the life of the parish and repair the church in St. Augustine, the interests of the much more important parish in Jacksonville were not neglected. I lost not a day in commencing the work there. Every thing was to be done in that parish, and there was literally nothing to do it with. The church was burned to the ground, and no room or hall could be obtained to hold service in. There was, indeed, a small building belonging to the parish, but that was in the hands of the military, and they had filled it with negro families. When I said to myself "I must have that house," I little thought how many perplexities, and how much labor, the carrying out of that resolve would involve me in. It took one month's work, tramping from general headquarters to post headquarters and back again, hunting up quarter-masters and assistant quarter-masters, to obtain possession of the house. Then it took almost another month to get it cleaned out, whitewashed, and a few plank seats put in. Recollect, I had no money, (not a dollar) and scarcely any one to help me. The Church people, as they came back, were busy in looking after some shelter for themselves and their households, and most of them were obliged to borrow money to meet their present and pressing wants. There was, indeed, plenty of money in Jacksonville, for hundreds of bales of cotton were pouring into the town; but all was in the hands of those who cared nothing for the Church, and considered their time too valuable to be given gratis to such a work as mine. When all was ready for service (a small table with a box placed upon it to hold the Bible, and another to read prayers from, some brown paper put up over the windows to keep the sun out, and two or three benches with backs, for the old and infirm) what a long and quiet breath I drew in, and (do not smile) I congratulated myself upon the completion of so great a work, and almost thought I deserved a week's holiday to be spent in doing nothing. The first service was held in Jacksonville, and the Church once again began its great mission. The congregations grew

from week to week. The hearts of the people began to revive. They took courage and said that they were ready to assist me. A Sunday-school was commenced, and it grew from twenty to eighty pupils. The sick and the poor were looked out and cared for, and plans were laid to reach and influence those who knew nothing, and cared to know nothing, of the great salvation. Soon the little building was crowded, and numbers had to go away. Could the church be rebuilt? Some advised that I should go North and present our condition and our claims to Churchmen there.

But who would look after the scattered flock? Who would try and nourish them with the divine food? There was no one to take my place. No, I would not go. An appeal should be printed and sent forth far and wide. One in five, nay, one in ten, might respond to the appeal. You know, my brother, something of the labor in getting up and sending out an appeal. There were first the names and addresses of Churchmen to be obtained. I wanted the names of at least four thousand laymen. To rebuild that church would take at least ten thousand dollars. I must obtain a long list of names, and I obtained them; but oh, the labor it cost me. I do not like to recall it. After the labors of the day, after long missionary journeys, after services, after visiting the sick and poor, I had to take up my pen and write until after midnight. Week after week I had to keep at this work, at this—shall I write it—miserable work!

Oh what a blessed moment it was, what a long breath I drew in, when the last letter was written, the last appeal directed, and I wiped my pen and then my forehead. I did not obtain the ten thousand dollars, but—many thanks to the kind donors—the wardens received a portion of it. It would not do to allow scores to go away every Sunday for the want even of standing-room. Why, the children of the school occupied almost half of the little building.

On last Easter Monday, I told the wardens that a chapel must be built, and that at once. The chapel was determined upon, and a contract to build was made. It was finished in August, and a goodly little building it is. It will seat at least two hundred and fifty persons. I am both glad and sorry to write that the chapel is too small. I regret now that I did not build to accommodate three hundred. There was never more earnestness

and life in this parish than now. The laity are willing to work and to give. The town is growing rapidly; house after house is going up. Never was there a better field for the labors of the Church. With God's blessing, in less than two years a goodly church, twice the size of the old one, ought to and will be built. At my request, the Vestry have called a rector (the Rev. William Eppes) who has accepted the call. An ample support is promised him.

In a few days my labors in Jacksonville as your missionary will be ended. I have indeed one more work to do, the building of a rectory, which I hope to commence next month. This work, however, will occupy but little of my time, as the plans are all laid out and the means are gathered to build.

In Pilatka, as I have already stated, the church was but little injured. I had the bell rung, and the little congregation hastened to God's house to thank Him for leading them back, after four years wanderings, to their homes. It was a blessed service.

All were encouraged, and at the table of their Lord vowed the service of their souls and bodies to Him and His Church. Under the care and earnest labors of the Rev. Mr. Quimby, the congregation has steadily grown. Occasional services have been held in Ocala and Gainesville, by the Rev. Mr. Quimby, since last spring, and with the most gratifying results. A wise and earnest man sent to these two places would soon build up permanent and strong parishes. All that is needed to advance the church and gather members under her faithful teachings in Florida is, a band of men willing and ready to labor. But now, since the death of our Bishop, we have no one to look out for and send the laborers into the field. The parish in Monticello has called the Rev. Mr. Quimby, and he goes there the beginning of next year. Were it not that he goes to a people in whom I am so deeply interested, having had the care of them for four years, I should oppose his leaving this part of the Diocese where his labors are so much needed, and where he has done such good service.

What shall I say of my labors in my own parish in Fernandina? I have tried to do what I could, but as yet I cannot write much of the result. It was only in July that I could obtain the church; those who had assumed the authority to use it for secular purposes having refused

to return it to me. I did all I could to obtain it, but in vain. For awhile I gathered my people in a private room, for the celebration of the Church services. Afterwards, the use of the Methodist church was most kindly offered to me and my people. Since the church has been returned to us, services have been held in it, and it has, at every service, been filled with a devout and attentive congregation. As yet, we have not been able to restore what was carried away. We have no Bible and no desk to place it on. We have no altar-cloth and no altar to put one on. When I go into the unfurnished chancel, I take a pocket-bible in my hand to read the lessons from. My people have suffered more than in any other part of the State. Most of them have lost their houses; they were sold by the government, during the war, for taxes.

Then the railroad connecting the town with the mainland and the interior was destroyed during the war, and is only now being rebuilt. During the past year there has been no business doing in the town. There is now a good promise of better days. The rectory is still withheld from me, and, through abuse, is rapidly going to ruin. It, also, was sold during the war for taxes. It has, in-

deed, been redeemed, and the government has restored the purchase money, but the gentleman who bought it declines to restore it to the Vestry.

I have rented a house for my family, and as soon as I can find the means, (that day now looks far off) will remove them to Fernandina. I quite long to have a home once more, and not have my family separated from me so much.

To build up my own parish, if God allow me, will occupy most of my future time and labor. I shall also try and look after Gainesville and Ocala until some one can be sent there. The business of the Standing Committee will fill up all my leisure hours.

A good many years, my dear Brother, have passed away since we used to hold consultations about the missionary work in northern New York, in your quiet and warm study. I regret to say that I am not so strong and not so hopeful as I was in those days. On the contrary, you seem to have grown more hopeful, and it is certain that your broad shoulders bear a heavier burden. That you may grow in that goodly virtue, hope, and that your strength may increase with the burden which the church has laid upon you, is the earnest prayer of

Your brother in Christ.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from March 1st to April 1st, 1867:—

Vermont.

<i>Fairfax</i> —Christ.....	\$7 50	
<i>Norwich</i> —St. Barnabas.....	1 25	
<i>St. Albans</i> —St. Luke's.....	70 00	78 75

Massachusetts.

<i>Charlestown</i> —St. John's, of which for Bp. Randall, \$100.....	171 00	171 00
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Rhode Island.

<i>East Greenwich</i> —St. Luke's.....	30 00	
<i>Providence</i> —St. John's, Pledge of Morning S. S., to Bp. Lee, Iowa, quarter ending March 1, 1867.....	125 00	
" St. Stephen's, for Dom. Mission, of which for Bp. Whipple, \$100.....	526 93	681 93

Connecticut.

<i>Brookfield</i> —C. H. Pecke, ½.....	10 00	
<i>Bridgeport</i> —St. John's.....	195 00	
<i>Colchester</i> —Calvary.....	2 75	
<i>Danbury</i> —St. James'.....	12 68	
<i>Hartford</i> —Christ.....	28 33	
" " a member.....	100 00	
<i>New Haven</i> —Christ.....	30 50	
<i>Stamford</i> —St. John's, of which for Bp. Clarkson, \$29.34.....	374 51	753 77

New York.

<i>Brooklyn</i> —"E. O.".....	2 00	
" Grace, add'l., for Colorado...	36 00	
<i>East Chester</i> —St. Paul's.....	41 42	
<i>Fushing</i> —Family mite box.....	4 00	
<i>Greenbush</i> —Messiah S. S., for Bishop Whipple.....	32 40	
<i>Haverstraw</i> —Trinity.....	5 22	
<i>Jamaica</i> —Grace.....	126 54	
<i>King's Bridge</i> —Mediator.....	36 00	
<i>New York</i> —Calv. Miss. Chapel, add'l...	18 50	
" Free Ch. Holy Innocents...	40 00	
" Holy Communion, add'l and special for Bishop Whipple.....	200 00	
" Incarnation, for Colorado, \$856.90; of which, \$500 for Female Seminary.....	2257 31	
" St. Paul's, Chapel for Bp. Clarkson.....	1000 00	
" St. Mary's, (Manhattan- ville,) of which for Bp. Whipple, \$10.....	40 00	
" Trinity Chapel, add'l.....	5 00	
" S. B. Ruggles, Esq., ½.....	50 00	
<i>North Brooklyn</i> —Christ.....	57 43	
<i>Osseo</i> —Emmanuel.....	3 00	
<i>Potsdam</i> —Trinity.....	13 20	
" Mrs. H. N. Redway.....	10 00	

Plattsburgh—Trinity, of which from	
S. S., for Rev. Dr. Breck, \$33.50.	67 00
Staten Island—St. John's, Mrs. D. Low,	20 00
Troy—J. M. B., for Bp. Lay.....	8 00 4073 01

West. New York.

Adams—Emmanuel.....	1 50
Addison—Redeemer.....	2 25
Avon—Zion.....	10 00
Baldwinsville—Grace.....	4 74
Bainbridge—St. Peter's.....	2 60
Bath—St. Thomas'.....	18 25
Batavia—St. James'.....	52 47
Bradford—St. Andrew's.....	3 00
Buffalo—Ascension.....	9 83
“ St. Paul's.....	251 34
“ Trinity.....	126 15
Camden—Trinity.....	1 17
Canandaigua—St. John's.....	24 20
Carthage—Grace.....	1 95
Canaseraga—Trinity.....	1 25
Cayuga—St. Paul's.....	1 56
Cazenovia—St. Peter's, of which for Bp.	
Whipple, \$20.....	35 87
Champion—St. John's.....	2 05
Chittenango—St. Paul's.....	2 10
Cortlandville—Grace.....	8 25
Cuba—Christ.....	1 35
Edmira—Trinity.....	12 65
Fayetteville—Trinity.....	3 13
Fulton—Zion.....	6 35
Geneva—St. Peter's.....	34 00
“ Trinity.....	204 43
“ Ladies Sewing Society,	25 00
Greene—Zion.....	11 21
Guilford—St. Andrew's.....	8 00
Havana—St. Paul's.....	4 86
Hammondsport.....	5 00
Harpersville—St. Luke's.....	6 00
Holland Patent—St. Paul's.....	5 00
Ithaca—St. John's.....	94 57
Jordan—Christ.....	4 00
Lockport—Grace.....	31 00
Marysville—St. Paul's.....	2 76
Middleport—Trinity.....	5 50
Moravia—St. Matthew's.....	3 00
Mount Morris—St. John's.....	5 00
New Berlin—St. Andrew's.....	9 50
“ T. S. Knap, Esq., for Bp.	
Tuttle, \$10; for South-	
ern clergy, \$5.....	15 00
New Hartford—St. Stephen's.....	5 00
Niagara Falls—St. Peter's.....	4 50
Norwich—Emmanuel.....	20 00
Northville—Calvary.....	3 00
Oakfield—St. Michael's.....	3 38
Oswego—Christ.....	34 26
Owego—St. Paul's.....	14 75
Oxford—St. Paul's.....	71 50
Palmyra—Zion.....	9 00
Pittsford—Christ, “Spirit of Missions,”	27 00
Pierrepont Manor—Zion.....	27 83
Rome—Zion.....	24 98
Rochester—Grace.....	58 57
“ Christ.....	62 50
Seneca Falls—Trinity.....	16 25
Sherburne—Christ.....	9 00
Skaneateles—St. James'.....	4 30
Syracuse—St. Paul's.....	79 06
“ St. James.....	30 00
Utica—Grace.....	49 80
“ Trinity.....	21 38
“ Calvary.....	15 00
Waverly—Grace.....	3 80
Watkins—St. James'.....	2 25
Waterville—Grace.....	3 21

Waterloo—St. Paul's.....	29 20
Watertown—Trinity.....	19 60
Westmoreland—Gethsemane.....	1 15
Whitesboro'—St. John's.....	3 15
Mrs. E. Ingersoll.....	10 00 1726 36

New Jersey.

Jersey City—Grace.....	150 25
Red Bank—Trinity.....	5 00 155 25

Pennsylvania.

Birdsboro'—St. Michael's.....	5 84
Bellefonte—St. John's, for Bp. Vail.....	15 00
Douglassville—St. Gabriel's.....	8 56
Philadelphia—Ch. Evangelist.....	14 35
“ (Kingsessing,) St. James'.....	
S. S., for Nashotah.....	2 75
“ St. David's.....	18 55
“ St. Peter's, add'l.....	10 00
Pottsville—Rev. W. H. Lewis.....	10 00 85 05

Pittsburgh.

Mount Washington—Grace.....	4 85
Titusville—St. John's Mem. Ch.....	26 00 30 85

Delaware.

Claymont—Of which for Bp. Clarkson,	
\$15; for Bp. Randall, \$15.....	30 00 30 00

Maryland.

Washington—Epiphany, add'l.....	92 50
Vienna Parish—Dorchester Co.....	6 87 99 37

Georgia.

Marietta—St. James.....	6 00 6 00
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Ohio.

Ashtabula—St. Peter's.....	10 00
Warren—Christ.....	17 26 27 26

Wisconsin.

Milwaukee—St. Paul's, for relief of	
Southern poor, to be distributed	
by Bp. Wilmer, Ala.....	91 26
Superior.....	10 00
Wagon Landing.....	5 95 107 21

Minnesota.

Minneapolis—Gethsemane.....	5 00 5 00
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Missouri.

Fayette.....	5 00
St. Louis—St. John's.....	40 00 45 00

Miscellaneous.

Interest Trust Fund.....	350 00
Chrystobel.....	10 00 360 00

Young Soldiers of Christ.

Receipts from March 1st, to April 1st.....	1745 66 1745 66
Of which from St. Paul's S. S.,	
Dedham, Mass., aided by a mem-	
ber of the parish, quarterly pay-	
ment of a pledge, \$75. Total	
receipts from Jan. 10.....	\$3,395.63

Legacies.

Estate Catharine Moore.....	742 00
Estate W. A. Richards, through W. R.	
Gries, Ex. ½.....	749 00
Estate Mrs. Lydia Tuttle Fessenden.....	1000 00 2491 00
Total.....	\$12,672 69
Previously acknowledged.....	55,930 83
	\$68,603 52

MISSIONARY TRACTS.

NUMBER FIVE.

Delegate Meetings of the Board of Missions,

OCTOBER, 1866.

MEETING IN PROVIDENCE, RHODE ISLAND.

ADDRESS OF THE REV. BENJAMIN H. PADDOCK, D.D.,
RECTOR OF CHRIST CHURCH, DETROIT.

OUR MISSIONS, PAST AND PRESENT, AS RELATED TO THE CHURCH'S LIFE, GROWTH AND FUTURE.

THIS great congregation is conscious, I am sure, Rt. Rev. Sir, of its large obligations to yourself, as well as to the Secretaries of the two Committees; for, by a singularly happy arrangement, partly extemporaneous, the masterly statement of "the first principles of the doctrine" of Christian Missions, which we listened to on Sunday night, has been supplemented by the unexpected and admirable illustrations which we heard last evening,—illustrations drawn successively from China, the land of cultured heathenism, from Italy, the domain of a corrupted Christianity, and from our own Great Valley in the West, the latest and apparently chiefest battle-field of truth with the combined forces of infidelity and superstition.

The subject which has been assigned to me is fitter for a volume than for a speech. I can only survey it in a general way, and shall doubtless leave it a very incomplete and unfinished story. The subject is this: "Our Missions, Past and Present, as related to the Church's Life, Growth and Future."

The usual estimate of our Missionary Past and Present is, I fear, not a little incorrect and deceptive. I suppose the estimate to be very like this: There was little or no missionary spirit in our American Church before 1820; but, in that year, "the fire kindled," and our first "Missionary Society" was organized; which, however, led but a sluggish life till 1835, when the true principle was recognized and declared that the Church of Christ is itself *the Missionary Society*, and every Christian a missionary. Since this discovery, we have grown in grace rapidly, until now the Church is thoroughly awake to the great enterprise and reasonably full of faith and good works.

And, in proof of the correctness of this plausible and comfortable view, you may

hear the following statement of facts: There seem to have been no offerings for missions among the heathen, or in our frontier territories, before 1820. During the fifteen years between 1820 and 1835, the total receipts of the "Missionary Society" were only \$76,000 for Domestic Missions, and \$50,000 for Foreign; while now, the offerings of last year alone were \$71,000 for Foreign Missions, in five different countries, where we have about a score of missionaries, thirty teachers, and a number of helpers; and \$68,000 (exclusive of the "Southern Clergy Fund") for Domestic Missions, in thirty-one States of our own land, where we are employing upwards of two hundred faithful ministers. Besides all which, we have a great account of Christian work completed in the hundreds of churches firmly established during the last thirty years.

This very pleasing estimate has in it enough of truth to serve as a good foundation for gratitude, but not enough for contentment. As a professedly complete statement, it is open to the charge of under-valuing the Past and over-estimating the Present. It ought to awaken, at least, the suspicion of honest Christians, merely because it dishonors our fathers and honors ourselves. Its under-estimate of our missionary Past is perfectly evident to the thoughtful student of our history. As a matter of fact, our American branch of the Church has been, from its very organization, a missionary Church. How do you suppose it could have been otherwise, with a society lineally and immediately descended from that long-suffering missionary Church of the colonies? It was the lawful inheritor of the patience, zeal, and sacrifice of that little company of dissevered churches, which were so heartlessly condemned by their unnatural mother in England to a century and a half of tearful, prayerful, unavailing pleading for merely the privilege and the blessings of complete organization. More "cruel than the ostriches in the wilderness" England's Church forced five long generations of her children in these colonies to struggle on under the severest missionary trials, deprived of certain means of grace, without organization, without discipline, without guidance, without a possibility of a native clergy, save the few heroic spirits who would not only spend and be spent, but brave the double decimation* of their ranks by seeking Orders in England. I do not wonder, Rt. Rev. Sir, that God's righteous Providence at last wrenched from the reluctant grasp of Britain her fairest Province, whose Church the Home Government had so long and so mercilessly robbed and outraged. And when I think of this noble "Church in the wilderness," whose lawful children, and, as I believe, inheritors, our fathers were—patiently enduring a degree of neglect from the Mother Church for which you can find no equal in all the records

* One-fifth of all who, during the one hundred and fifty years, made the then formidable voyage for Holy Orders, died either from the perils of the sea or from disease.

of Catholic Christendom; and, in the very midst of these wrongful trials, clinging to the faith "everywhere spoken against," contentedly taking the loss of houses, lands and goods, and suffering persecution, bonds and imprisonment, for Christ's sake; and still faithfully seeking and nourishing its scattered children, determinedly enlarging its borders, fearlessly claiming its lawful heritage; O, sir, I need no mention of the noble missionary names of Johnson, and Cutler, and Beach, and Keith, and Col. Heathcote, and Seabury, to humble me into a less glowing impression of our own boasted missionary zeal and a more truthful appreciation of that which characterized these our primitive fathers.

And this better appreciation of the fiery trials through which the Colonial Church came, prepares us to check too hasty impressions about the indifference and sluggishness of that American Church before 1820, which was the immediate successor and inheritor of the former. We cannot help but remember that the poor little band, scattered and peeled by the Great War, was little more than *a Mission itself*, and could not be expected to be looking towards Africa and China while *struggling for life* in America. You will please remember that you have only to add a third of your Rhode Island clergy to those which yonder nobly historical Diocese (Connecticut) to-day possesses, to make as long a list as the Church in the whole land had in 1810; and yet the feeble Missionary Church of that date doubled its clergy within ten years, (which is four times as much as we are doing to-day,) and quadrupled them within twenty! The Church before 1820 was called of God to a *Home Mission*, not to distant labors; and I dare not say it did not fulfil its calling.

The real periods of sluggishness in all Church history will generally be found, I apprehend, in the transition days from diminishing trial to increasing prosperity, especially if the increase be rapid. I think we find it so in our Missionary Past. The organization of the old Missionary Society in 1820 was really a great movement for a poor Church in a new country, having but eight Bishops (some of them only assistants), three hundred clergy, and probably not over twenty thousand communicants; in other words, not so strong as New York Diocese would be left to-day, should she immediately part with one hundred clergy and all their communicants for a new Diocese on Long Island. The old missionary leaven, you may be sure, was still at work when you can see such things; and when you can take note, besides, of hearty and honest endeavors to "go in and possess the land," by explorers and pioneers like Brownell, and Hobart, and Chase, and Smith, and McIlvaine, and Otey, accompanied or followed by goodly numbers of presbyters of like spirit. The noble venture of faith in Greece, in 1830, is a like token of zeal in another direction on the part of our

little Church in America. And yet I cannot undertake the unqualified defence of this second period of our Missionary Past, when I find the paltry sum of \$1,700 representing all our interest in Foreign Missions in 1830; and when I remember that about \$8,400 per annum is all that the Church averaged for both Domestic and Foreign Missions throughout the fifteen years of the old Society's existence. We grew in age and in stature faster than in the grace of giving; and 1835 found us, with our seven hundred and fifty clergy and thirty-six thousand communicants, more prosperous than bountiful or mindful of duty.

In 1835 the Church enunciated the great principle—not new, only forgotten—that she herself was the great Missionary Society, and all her children its necessary members; and, with that declaration, she turned over a new leaf, which, by God's help, she will never suffer to be turned back again. It would be sheer ingratitude not to acknowledge and bless God for the great advance made in our missionary spirit and work since that inauguration of the new era. We have maintained our work in Greece, and seen mighty though unobtrusive results from it; founded our Missions in China and Japan, and nearly completed in the former the invariably necessary period, in all foreign work, of preparation and waiting; have more than founded a Mission in Africa, where we have almost a native Church established; have dared to at least explore and awaken an interest in the newly-opened fields in Mexico, Haiti, and Brazil, while, in our own land, we have founded I know not how many new Dioceses, established hundreds upon hundreds of “churches large and fair,” and to-day are helping to maintain over two hundred missionaries in the several States, besides a growing staff of teachers among the freedmen, with our annual offerings for both of nearly \$100,000.

And besides all this, we are seeing just now a most hopeful revival of interest throughout the whole Church, manifesting itself in the wider diffusion of missionary intelligence, in the increase of prayer and labor for more ministers and greater success, and in the demand for and use of new agencies—such as the power of the Press—the shaping and sharpening processes of public discussion, the occasional white heat and sturdy blows of the living speaker, the generous enthusiasm of numbers, and the contagion of holy feeling and impulse among masses. There is also great cheer in the increase of offerings from the Church at large, and in the occasional magnificent bestowments of individuals largely blessed, whose hearts the good Lord has opened to a sense of the Church's needs and their own responsibility. For all this Missionary Present we “thank God, and take courage.” “Not unto us, O Lord, not unto us, but unto thy Name” be the glory.

Yes, Right Reverend Sir, and dear brethren, we take courage, but we take no self-

gratulation. There is no room—no, not a standing-place—for the assumption of that self-satisfied attitude, which, I fear, is the too general attitude of Churchmen to-day. Our Missionary Present is indeed greatly in advance in amounts, numbers, methods, achievements, and the like, of our Missionary Past. But do you not see that, if it were not so, it would be in reality immeasurably behind it? Do you not see that it requires an advance *absolutely unequalled and gigantic*, to keep up with the Church's growth in numbers, influence, and ability?—a growth never before paralleled in any land since our Reformed Church had a history. And I confess that when I remember the deceptive face of figures in the present decreased value of money; when I see the immense increase of wealth in the Church, and her great advantage in lofty social position and influence; when I learn of the great treasures of money which confessedly pay no tribute whatsoever to the Lord; when I compare our present offerings with the costly sacrifices of the poor little Church “ready to perish,” which was our father's when I read that out of our two thousand five hundred and fifty churches in this land, many of them great and strong, only six hundred and fifty contribute anything to Foreign, and seven hundred and sixty to Domestic Missions; when I am humbled by observing that not merely proudly godless quarterlies and fashionably faithless monthlies, but—forgive my boldness, brethren in Christ!—some even of our own clergy disseminate, by positive assertion, or by negative inaction, or by criminal indifference, not unwelcome doubts as to the obligation, the wisdom, and the success of Missions; then, Mr. Chairman, I feel my heart becoming like melted wax, and my tongue drying up like a potsherd, and I leave to others the work of self-gratulation, and seek rather the sack-cloth of shame and the ashes of humiliation.

But let me turn from all this review of our own Past and Present to another portion of my allotted theme. I willingly change the point of view. And the new question is, “How do our Past and Present—in other words, our accepted missionary *status*—stand related to the Church's life, growth, and future?”

To the Church's life, most nearly. I mean of course, her spiritual, not her organic life; for while the latter is not very nearly touched, the former is immediately and powerfully affected by our missionary status. The Church's life, in its human aspect, is merely the aggregate of the lives of its members; their convictions, feelings, aspirations, plans, endeavors, and, to a certain degree—successes and failures, make up what we mean by our Church life; and you can ascertain the great throbbing pulse of the Church of any generation or age only by feeling for the pulse of its living members. Now go a step farther. If you study the truest spiritual life in the individual, you find that it requires outward development as well as inward piety, work as well as prayer,

action as well as contemplation. St. Simon, surnamed Peter—intense in work—is a truer type of Christian piety than St. Simeon, surnamed Stylites—incessant in contemplation only. All the Apostles were so constant “in labors” for Christ and the souls of men, that it requires a second thought to set them before ourselves as also men of meditation, prayer, and self-study. And again; in this study of the individual Christian life, you find that this outward work must be characterized—that is, if you will develop the very highest type of piety—by *unselfishness, sacrifice, and faith*. These, I may reverently say, were eminent features in the active life of our Divine Exemplar; and you will instantly grant that every one of these “marks of the Lord Jesus” were shinningly apparent in the holy work of the Apostles and the early disciples, as well as in that of the martyrs and the reformers, of blessed memory.

Now apply this to that aggregate of individual piety which we call our Church life. The Church must be at work outwardly as well as inwardly, unwearied in well-doing, as well as instant in prayer, going into all the world and discipling nations, as well as bringing every thought of her present disciples into captivity to the obedience of Christ. And now I beg you to observe farther, that there is no outward work of the Church that is at the same time both *universal and abiding*, that calls for these three—unselfishness, sacrifice, and faith—in any such degree as her Missionary work. The building up of one’s own parish is neither a universal, nor a constant, nor yet an unselfish work; the costly labors among the poor, the sick, the maimed in battle, and the like, are sacrifices for portions of God’s people and in emergencies: the calls for noble ventures of faith almost every Christian thinks to be infrequent. But here, in the work of Missions, is just that outward work for Christ, requiring unselfishness, sacrifice, and faith, and, at the same time, of universal and permanent obligation, which is needed for the development of the Church’s highest spiritual life. And who can doubt that God has ordained that—just as He keeps the poor always with us for our discipline and spiritual enrichment—the great missionary obligation shall ever be before us as the designed antagonist of the Church’s great sins of selfishness, indulgence, and unbelief. God in mercy to us destroys heathenism “by little and little, lest the beasts of the field increase upon us.”

The relation of our missionary Past and Present to the Church’s growth is as close as that of cause and effect. The Church is appointed to win and to keep for Christ: it cannot keep till it has won; and Missions is the winning. It is no figure of speech, but literal truth, to say that everything Churchly in this land is, immediately or remotely, of the house and lineage of Missions; nay, everything Churchly everywhere is of the house and lineage of the Great Missionary, Jesus Christ. We look to our

work in Africa and China, seeing with the eye of faith in those humble beginnings, future Britains, and Germanys, and Russias,—each as dark once as our chosen Mission fields—and we remember that both their present and their future are the fruit of Missions. We look over this fair land and see our half dozen Dioceses increased by nearly thirty since the Church pronounced itself the Missionary Society; our seven hundred and fifty clergy grown to two thousand five hundred, and our still fewer parishes grown to two thousand three hundred; our perhaps thirty-six thousand communicants multiplied to one hundred and seventy-five thousand; and throughout all this beautiful and fertile spiritual landscape the eye detects here and there, *everywhere*, the pure and shining streams of missionary effort; its prayers, labors, and alms—little rivulets though they be—making up at last the deep, ever-flowing river that has made thus glad the cities of our God. In the same manner has the English missionary revival resulted in marvellous growth, both at home and in the Colonies. But all this is too plain to make it quite respectful to your common sense that I should argue it.

I suppose, Mr. Chairman, that no one can doubt that the relation of our missionary Past and Present to our Church's future is precisely the relation of sowing to reaping; and yet I dare not prognosticate our Future. It is not easy for one to be sure that he is fully awake to the mighty powers of evil, organized and unorganized, of the present day. It is more than possible that "some root of bitterness," springing up in doctrine, discipline or daily living, may defile the fair name of the Church or render less sympathetic and attractive her sweet and winning face, and thus thwart the grandest and most gracious purposes that God ever revealed to any portion of His undying heritage. And yet all this need not be; none of it should be. If we can each shun the woe denounced on him "by whom the offence cometh;" each turn all his thoughts and prayers and labors to the "weightier matters" of the Church's still unfulfilled commission to a "world that lieth in wickedness," we shall yet see a very great and noble future for the Church of Christ. We shall yet see the beacon-lights of the Gospel shine from every high place of barbarism—and of civilization too—the world around, till the mild glory of Christianity shall belt the earth, as the ring of soft light girdles one of the great planets of God's creation. We shall yet see the marvellous coil of Christ's love for sinners,—the divinely fabricated, three-fold cord of mystery, mercy and might—the line of unmeasured length and inexplicable potency—stretched from shore to shore of the great ocean of sin: and we shall yet know for a surety that over all the submerged levels of common vice, through all the hidden mire of coarse lust or polished sensuality, scaling all the unknown heights and sounding all the unseen depths of the buried ranges of iniquity, and spanning all the yawning chasms of deep,

fathomless cruelty, the unquenchable spark of Life is thrilling its messages of love and rescue to every kindred and people and nation, and seeking a response from every human heart. Perhaps, too, it may be granted us, as a reward for patient and prudent grappling in the seas of ignorance, prejudice and spiritual darkness, to have the singular happiness to find and weld again the long dissevered line of the old Churchly love and communion; and, binding East and West once more in holy union, to exchange again the heartfelt message, "Glory to God and goodwill to men," as in the days when the bonds of fellowship were unbroken.

And in our own land what a Future is before us, if we are only equal to the great duties of the Present! The majestic coming time waits reverently upon the time that now is. The land of promise is before us; and, notwithstanding all our past and present successes, we are only as yet upon the farthest borders of the Church's possible possessions. We only see it with our eyes; we have not yet gone over. And no Anakims of infidelity nor walled cities of superstition can keep us out of the inheritance promised to our fathers, if we are only "strong and of a good courage" in the discharge of present duty. Our children's children will see spires in every village; Christian schools in every town; hospitals in every Diocese; colleges in every Province, if we do but discharge our present duty. An eminent statistician in our last General Convention, undertook to show that by the beginning of the next century—just one generation distant—this land is to have one hundred million inhabitants, out of whom—if we only increase as heretofore—the Church may claim the allegiance of at least eight millions. God in His just wrath may blast the country's growth; the Church in her unfaithfulness may thwart God's gracious purposes towards her; but unless one or the other cause prevent, the Church of the year of grace 1900 is to see in this boundless dominion as large a number of adherents as the Church of the all-comprehending Roman Empire saw in the days when Constantine made the kingdoms of this world the kingdoms of our Lord and of His Christ. But all this, remember, only if we do our present duty. All this, if not content with the Cross on our already built churches, and the sacred monogram on our firmly fixed altars, we see them emblazoned as by the finger of God *on banners ever advancing*; all this, if we make the *Hac Vince* the legend of our Labarum and the rallying cry for ceaseless advances towards the enemy. Only by the resolute, uncompromising endeavor on the part of the Church of the Present to subjugate everything to the obedience of Christ, can the Church of the Future see the Cross planted on all our basilicas of justice, colleges of learning, halls of science, and temples of art; and the sacred monogram stamped upon a redeemed literature and a sanctified social life; and Christ Himself above all, and through all, and in them all.

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

MAY, 1867.

The Foreign Missionary Box Association.

WE are encouraged in our efforts to establish the institution of Missionary Boxes. We hear from different quarters that the plan is approved and well received, and it is already being acted upon. It readily commends itself to those who love the Saviour's cause, and desire to do more to promote that cause among the heathen. It is perfectly simple, and affords an opportunity for those to work for Christ's cause who are Provisionally prevented from working in other ways. It is in accordance with the Scripture rule of simplicity in "letting not the left hand know what the right hand doeth." And it is also in harmony with the Apostle's injunction to lay aside every week something for the Lord as he hath prospered us. It brings this obligation continually before the mind. It is the Lord's treasury in the midst of the household. The following are among the encouragements spoken of above:

LITTLE EM'S BANK.

A friend who approves of the plan thus writes: "Your Missionary Box works well. Little S—— gave me no rest till I made a box for her, and now it has, I am sure, more than a dollar in it. I made another, a neat white pine one, five and a half inches long and two and a half wide and high, and gave it to Mr. W's youngest child, who is about five years old. Her name is Emily, so I wrote on the bottom 'LITTLE EM'S BANK; to be opened by Papa the first Wednesday in each month.'—(That is the day for the monthly concert for missions.) 'Every body is invited to make a deposit for missions to children who have no Sunday.'

"I am told that the box has already become an Institution. Little Em. presents it for deposits to every body that visits the house. It can only be opened by drawing two large screws from the bottom. I am thinking of making divers more to give away."

This is certainly the right kind of thinking—a thinking with the hands as well as the head. We should certainly pronounce Little Em's Bank a "good institution." It is a bank that can not fail. The stock is the best. The investments in such a bank will yield ten fold—yes, they will yield an income when the silver and the gold are turned to dust. Would that there were such a bank in every Christian household in the land! Only let the parents furnish the child or children with the missionary box, and we will guarantee that it will not be long empty, but will be zealously cared for. Who can resist the pleadings of a child for money to send the Gospel to the heathen?

MUSTARD MISSIONARY BOXES.

This is a singular name for missionary boxes, but the following will explain it. A lady from a distant State, well known for her self-denying labors of philanthropy and Christian benevolence, thus writes in reference to the subject under consideration: "My own boys are very much interested in mission work, and have several objects for which they are working, and are constantly contriving ways of saving money. Since the receipt of the March number of the *SPIRIT OF MISSIONS*, I saw them making holes in the top of small tin mustard boxes, and upon inquiry I was informed they were missionary boxes, and were to occupy a conspicuous place on the mantle-piece in our room; so there they are, shining and bright, and ready for the pennies for the Foreign Missions. These pennies are earned by punctuality, good conduct, good lessons, &c."

What a noble spirit is this in which to train the young! If such a spirit prevailed throughout our thousands of Christian households, what a generation of Christian men and women would be raised up! a generation such as never lived since the apostolic days; and the moral force of their combined energies would move the world. We should have no need then to plead for funds with which to carry on the missionary work, for they would flow in constant and generous tide into the Lord's treasury without asking—freely—cheerfully—from the systematic offerings of a generation of Christians trained in the habit of such giving, and esteeming it a precious privilege to give to the Lord's cause in such a way as costs them sacrifice and self denial.

THE HOFFMAN MISSIONARY BOXES.

Some unknown friend has kindly sent us the following, for which we are most truly obliged, as it so beautifully illustrates our theme:

"Fifteen years ago several Missionary Boxes were distributed in a country parish. This good work was done by the Rev. C. C. HOFFMAN, whom we all have loved and now mourn, but still can bless our God for his beautiful life and holy death. These boxes were made of wood. The following texts were on the top and each side: 'Them that honor me I will honor;' 1 Sam. ii. 30. 'God loveth a cheerful giver;' 2 Cor. ix. 7. 'Ready to distribute;' 1 Tim. vi. 18. "This poor widow hath cast in more than ye all; Luke xxi. 3. "Lay up for yourselves treasures in heaven;" St. Matt. vi. 20. These were written on paper, pasted on the box, and then the box was varnished. The hole was in the top, with the first text above it. It was opened from the bottom, held

by four little screws, easily turned when opening time came. One of these dear little boxes has been in weekly use many years, opened each Epiphany, and the silver, the copper, and sometimes the gold poured into our Lord's Treasury."

What a precious and fitting memorial of that beloved missionary to have in the household! May this interesting fact be the means of moving many others to a systematic consecration of a portion of their silver and gold to the great and blessed work of sending the Gospel to the perishing millions in heathen lands.

We have just received a very interesting and touching account of some Memorial Boxes, kept and used sacred to the memory of dear ones in heaven, but these we must assign to another place, as our space will not permit of their insertion here, and they are especially appropriate for the CARRIER DOVE, in which they will appear in due time.

We have also received an account of the opening of one of the Missionary Boxes above referred to, which was found to contain, as the gathering of one month, the unexpected sum of four dollars and sixty-eight cents, including forty-five cents in silver, which had been treasured for years. What a noble habit for children to grow up in—that of giving to the Lord their choicest treasure! This account will also appear in its proper place in the CARRIER DOVE, and none can fail to be interested in it, for it is a life-picture well drawn. What family scene can be more interesting than one in which the parents and older brothers and sisters all share in the delight of the youngest over the contents of a Missionary Box.

But we must hasten to the conclusion of the whole matter. These are days of organization, and it seems almost impossible to effect any important movement without it. We therefore fall into line with the march of enterprise, and in accordance with the spirit of the age, propose to form an association of all those who will keep a Missionary Box, under the following name:

The Foreign Missionary Box Association.

The motto of this Association is—

“CO TEACH ALL NATIONS.”

The condition of membership is to **keep a Missionary Box.**

The standing rule of the Association is the Apostles' Rule of laying aside for the Lord on the first day of the week according as He has prospered us.

And hence the box should be passed to every member of the family on every Sunday.

The children are the best guardians of the Family Missionary Box, and under their care it is safe. Only let the children be furnished with a Missionary Box, and we have no fear of the result. In order to interest and stimulate the children in this good work, we propose to issue cards of membership to those who become members of this Association by keeping a Missionary Box. We do not propose to issue the cards except to those who keep a box at home, as it will not be practicable to carry the card system into the Sunday-school Missionary Boxes.

In case two or more children at home however keep one box between them, they will each be entitled to a card of membership.

The boxes may be opened monthly or quarterly, and the contents forwarded to the Bible House. Where the system of family boxes is worked through Sunday-schools, the amount of each box should be kept separate, if convenient to do so. It can be reported, with the initials of the child's name to whom it belongs, or the initials of the family name. The reason for this is that we wish to enter in our book, procured for the purpose, the names of all those who become members of this Association by keeping a Missionary Box, and the amounts collected by the same, and also that cards of membership may be sent on receipt of a month's contents.

A GOOD SUGGESTION AND A GOOD BEGINNING.

The rector of a church in this city, being about to sail for Europe, proposed to his Sunday-school that each scholar should have a Missionary Box, and that he will take one with him to Europe, and when he returns in the Autumn, they will all get together and have an "opening."

Accordingly, on the Sunday before Easter, it being the last Sunday before his sailing for Europe, the Rev. Dr. IRVING, the good rector referred to, of the Church of the Mediator, after an affectionate parting address to his Sunday-school, stated the proposed plan of Missionary Boxes, and told them he was going to take one with him to Europe, and was going to try if he could not bring back more in his box than in all of theirs put together. An auxiliary Missionary Box Association was then formed, of which Rev. Dr. IRVING was elected President, Mr. KITCHEN, the Superintendent, Vice President, Mrs. IRVING Secretary, and Mr. McCARTY and Miss HOWE Assistant Secretaries. An order was immediately made for seventy-five Missionary Boxes as a beginning, and a GOOD BEGINNING it is.

The children entered into it with great delight and enthusiasm, and when the opening time comes, we should like to "be there to see."

Would it not be a good thing for other rectors and Sunday-schools to adopt the same plan. It is not necessary that the rector should go to Europe in order to carry out this plan. The season is drawing near when many of the Sunday-schools will be very much scattered for the Summer, and pastor and children will be separated for months. What more appropriate and interesting bond of union could be entered into than that all should keep a Missionary Box during their absence at least, to be opened on their return.

THE MISSIONARY BOXES.

We have made arrangements for furnishing these boxes at cost price. Those made of Japanned tin can be purchased for twenty-five cents a piece. Those made of black walnut, for fifty cents. They can conveniently be furnished to those in this city and vicinity. To others and more distant cities and places, they can be sent by express, or, we can send the pattern if desired, and they can be easily made at perhaps a less expense than that of transportation added to the original cost.

OUR MISSIONARY WORK IN HAITI.

THE condition and prospects of our Mission in Haiti are most encouraging. From recent advices, they have been greatly encouraged and stimulated by learning of the purpose of the Foreign Committee to build the Memorial Church. The authorities share in the general interest, and have started a subscription for purchasing an additional lot, so as to have sufficient room for the church, and parsonage, and Sunday-school room. The Rev. Mr. HOLLY writes that the hall in which they hold their public services is much too small for their accommodation; that it is crowded to overflowing, and many are obliged to absent themselves from the services for want of accommodation. "Next to the blessing of the Holy Spirit, everything depends on that church."

The Rev. Mr. HOLLY, in connection with his other duties, gives instruction, in the evening during the week, to young men who are preparing for future usefulness in the Missionary work, and who are already engaged in rendering valuable assistance in carrying on Mission stations in neighborhoods where they are greatly needed.

The missionaries, in their respective stations, are faithful and industrious. One special feature, which gives to this Mission very great importance, is the fact that others are withdrawing their efforts, and yielding up the ground to us. Our system seems best adapted to the missionary work among that people. This is a most important fact, and must be regarded as a Providential indication of duty; and it devolves upon us a solemn responsibility. May the Lord enable us to appreciate this great opportunity, and improve it to the full measure of our accountability. Will not some Sunday-school, church, or sewing-society provide the vestments and also a Memorial Communion-set for the Memorial Church in Port-au-Prince? Will not another provide a mural tablet to Bishop BURGESS, that may be placed in the Church where every visitor for years to come may see it?

Dear reader, please bear these in mind, and send us word which one of these three you will be responsible for: the Vestments, the Memorial Communion-set, or the Mural Tablet.

AIDING THE CRETAN REFUGEES.

A LARGE number of the Cretans having taken refuge in Athens, the Rev. Dr. HILL, and those associated with him in our Mission there, are ministering to their physical and spiritual necessities. No less than seventy children of the Cretans are in our Mission School in that city. For further particulars, we refer our readers to the interesting letter of Dr. HILL, given in this number.

NO DISINTEGRATION.

NOTWITHSTANDING the seeming reverses of late in connection with our Missions in Africa and China, we are assured by the foreign missionaries still in these fields that the Missions were never in a more truly prosperous condition than they are at present.

The death of some, and the absence of other foreign missionaries, has been counter-balanced by an increase in the number and efficiency of the native laborers. Those who read the Rev. Mr. TOOMEY's deeply interesting letter, which we gave in our last number, must have been gladdened by the phase which it presents of the present actual condition of our African Mission. We have since received a letter from one of the ladies connected with this Mission, in which she says: "Do not let the Church get discouraged about Africa. Indeed, it never had greater reason to be encouraged than now. Left almost without foreign laborers, the native Christians show that they *have the root of the matter in them*. They show, by their present course, that the Gospel is so firmly planted here, that were even all the white missionaries withdrawn, they would stand alone in the strength of the Lord."

For an account of the state of things in connection with our China Mission, we would refer our readers to the Semi-annual Report of the Rev. Mr. THOMSON, given in our present number. In that report Mr. THOMSON says: "I do not like the phrase which I have seen in the papers, that the China Mission has been 'disintegrated.' What do they mean? We have more stations than even when Bishop BOONE lived. We have as many or more scholars; we have more members who attend church; we have more native preachers and other helpers; we have a native female agent; we have two schools, supported entirely by the Chinese themselves. I only hope that this kind of 'disintegration' may go on rapidly."

MISSIONARY PROFESSORSHIPS.

At the New York Missionary Conference, held in 1854, the following recommendation was agreed to: "Moreover, that, for the due preparation of candidates for the foreign field, it were very desirable that provision were made, *in our theological seminaries generally*, for bringing the entire history and obligations of the missionary enterprise before the students, in what may be briefly designated as a course of evangelistic theology."

We have not learned that any formal action, in compliance with this recommendation, has been taken at any theological seminary in the country, except at the one recently established by the Dutch Reformed Synod at Chicago. The *first* professorship founded at this new Seminary is that of *Missionary Training*. The language of the Synod on this subject is: "We consider that the adoption of such a professorship would be of the greatest advantage to any theological seminary. The first work of the kind that was done in the Church was done by our Lord himself, who trained his disciples to be missionaries. The apostles imitated Him and continued the work of preparing missionaries. The great work of the Church, in all time, is its missionary work, and we desire to see a missionary character given to our institutions by founding the first professorship in the new Theological Seminary as that of *Missionary Training*."

The views of the Synod as to the duty of such professor are thus stated: "It would

be the duty of the Professor of Missionary Training to open and maintain a correspondence with the leading Evangelical Missionary Societies of the world; to give suitable training to missionary candidates; to impart instruction to the senior classes of the future theological seminary in such facts and principles as would afford an intelligent view of the Christian missionary work in general, and to furnish them with such special information as might serve to prepare them for a particular field; and to maintain a direct correspondence with the missions which might be thus established."

The Secretary of the Missionary Board of that Church rejoices in this action at Chicago, and says: "We hope soon to find the same provision in every theological seminary." We earnestly join the Secretary in this hope, being fully persuaded that, until some such action is taken in connection with our own seminaries, they will never be characterized by an intelligent and zealous missionary spirit, nor furnish a due proportion of well-trained laborers for the foreign field.

ACTION OF THE LIVERPOOL CONFERENCE ON MISSIONS.

The same thing was advocated at the Liverpool Conference on Missions, held in 1859. This Conference, as our readers are doubtless aware, was the most celebrated and important ever held in modern times. It was attended by the secretaries and other officers of the various missionary societies in England and Scotland; by the Foreign missionaries then temporarily in England; and also, by the earnest friends of missions among the clergy and laity at home. Such earnest workers as the Earl of SHAFTESBURY, Major-General ALEXANDER, Sir HERBERT EDWARDS and Captain LAYARD, took part in the proceedings. Such veteran missionaries as Dr. MULLENS, from Calcutta, Rev. Dr. HARDY, from Ceylon; Rev. C. B. LEUPOLT, from Benares; Rev. Dr. GANDEST, from the Basle Mission in India; Dr. LOCKHART, from China; Rev. GEORGE PRITCHARD, from Tahiti; Rev. WM. SHAW, from South Africa; and many others, gave the results of their long experience.

From among the clergy at home, there were such men as the Rev. T. R. BIRKS, Rector of Kelsall; Rev. Dr. BAYLEE, of St. Adain's College; Rev. G. F. FOX, of Durham; Rev. HENRY CARPENTER, of St. Michael's, Liverpool; Rev. THOMAS GREEN, Principal of the Church Missionary College, at Islington; Rev. CANON STOWELL; Rev. Drs. RAFFLES, TWEEDIE, SOMERVILLE and numerous others; while no less than *seven* of the general and district secretaries of the Church Missionary Society were present, and took a prominent part in the business and discussions of the Conference.

Now any recommendation from such a body of men, on the subject referred to in this article, is worthy of being carefully considered by those who have the oversight of Theological Seminaries; and this is the minute which was unanimously adopted by the Conference, after much deliberation and comparison of views:

"We consider that the subject of Christian missions, in all their bearings, their history, difficulties, successes and obligations, should be brought systematically before the students as a part of their Seminary course: that they may thus be trained in the practical conviction that missionary work is the regular work of the Church of Christ; acquire information respecting its position; and themselves go forth to share its toils."

Of course, for this to be done, necessitates the establishment a of *Missionary Professorship*. As the Rev. Dr. BAYLEE, himself a theological professor, said, in the Conference, "A Professor of Theology has too many things to attend to, to make himself master of the history of modern missions, and the duties of missionaries in the several fields. To know subjects like these as a professor should know them, required a man to give his whole study to them."

VIEWS OF THE VENERABLE DR. DUFF.

There is no man living whose views upon this subject are entitled to greater weight than are those of the distinguished and venerable missionary, the Rev. ALEXANDER DUFF, D.D. When, two years ago, after between thirty and forty years laborious missionary service, this venerated man finally left India for his native land, Christians of every name, and men of all nationalities in India, came together to express their sense of the great good which he had been the means of accomplishing in that land, and to unite in erecting a memorial hall in connection with the new university, to commemorate his distinguished services. Foremost amongst those who took part in this movement was Bishop COTTON, the late metropolitan of India, who was a man of similar endowments and like zeal. Let us all, therefore, and especially those who are entrusted with the management of our Theological Seminaries, ponder well the words of this able and scholarly man, whose whole life has been one of devoted labors for the extension of the Redeemer's kingdom. In his address before the General Assembly of the Free Church of Scotland, in June, 1866, he said, "I have, with my whole head and heart, all along, vehemently deprecated any inferiority in general education of foreign missionaries compared with those who remain at home. If any difference at all were to be tolerated, I have no hesitation in saying that it ought to be in favor of the enhanced standard of attainment indispensable for the foreign missionary—and especially for the missionary to India or China, or the dominions of the False Prophet. Let me not be mistaken. There are departments of labor connected with the foreign field, and more particularly in certain regions of earth, in which pious men of humble attainments might render good service. And let those of this description who are animated by the love of Christ and of souls, by all means go forth in the name and strength of the Lord. But at present I am speaking solely of the highest class of laborers—ordained missionaries. As to them, their *general* qualifications, of every kind, cannot be too high. And these are to be best acquired in the public schools and colleges where our home ministers are trained. It is on this account that I would have our candidates for the mission field, pass through the entire curriculum of study prescribed to candidates for the home ministry; and would not brook any inequality in course of study. Hence the proposal to secure a Missionary Professorship in connection with our existing Theological Halls. With me the idea is not one of yesterday. Having sadly felt the want of such a provision in my student days, I was led, on the tidings of the resolution to establish the New College reaching Calcutta after the Disruption, to write to one whose memory is precious to us all—the late Dr. GORDON, then

convener of the Foreign Mission Committee—suggesting the founding of a new Chair of *Evangelistic Theology*; adding that, to my own mind, it was an anomaly under the sun, that the Saviour's parting commission, in which was comprehensively wrapt up the end and object of His incarnation, life, sacrificial death, resurrection, and ascension into glory, should be the *only* subject for which no distinct provision was made in the lectureships of our Theological Halls! But the idea seemed a new one; and the time was not ripe for its practical adoption. When last at home, I spoke to some of our leading men, now in glory, on the subject; but the time had not yet come. On assuming the office now committed to me through your kindness, in consequence of my necessitated return, owing to the effects of severe tropical maladies, I felt intensely, from the lack of candidates for the foreign field, and the lack of a lively interest in missions throughout the Church, that the time had come for reviving the old contemplated measure of a Missionary Professorship. Domestic affliction, constant relapses into ill health, and other causes, have greatly impeded exertions with a view to its consummation. But matters are now ripe, in the good providence of God, for adjudication in one form or other. Let me, then, briefly state, in words which I have employed elsewhere, the leading object of the proposed Professorship. It is, truly, of a broad catholic comprehensive kind, viz., to unfold from the Bible, and vindicate God's grand design with reference to the redemption of a lost world, whether Jew or Gentile, through the atoning sacrifice of the Lord Jesus Christ, and the regenerating influences of the Holy Spirit; to expound and enforce, from the precepts and examples recorded in Holy Scripture, the duty and the privilege of all true believers to assist, by means of prayer, counsel, pecuniary contribution, and personal services, in the promotion of this Divine design; and, from the same source of inspiration, to exhibit the varied motives and encouragements to its vigorous prosecution, till the whole earth be filled with the knowledge and glory of the great Jehovah. By way of illustrating and exemplifying the Scriptural design, principles, and encouragements thus set forth, vivid sketches ought to be furnished of the primitive and apostolic processes of evangelization; of the missions of the Middle Ages, by which Christianity, though considerably degenerated from the primitive model, gained notable triumphs over various barbarous races; and of the world-wide field of modern missions, in which the Gospel, restored to its pristine purity, has been freely offered to all kindreds and nations and tribes and peoples on the face of the habitable globe. In addition to all this, brief outlines ought to be supplied of the mythological systems, superstitions, and distinguishing characteristics of the leading branches of the family of man; with notices of the necessary qualifications of those who would expect to labor, with hopeful success, amongst them. The great object, as regards the professorship, being thus to unfold the Scriptural principles that underlie all missions to the unevangelized masses, whether home or foreign; to enforce the duties and privileges connected with the furtherance of them; and to infuse a true missionary spirit;—it was never intended that any such portion of the time of students should be allotted to the subject as would in any way materially interfere with existing arrangements. Only a small proportion of them would ever be expected to go forth

into the mission field; but it is believed that ministerial services at home would be vastly augmented in efficiency, were all pastors imbued with the principles and spirit of Christian missions."

Those who heard the powerful and pregnant words of this great missionary were fully convinced by them, and they went to work at once and raised fifty thousand dollars to endow such a professorship in connection with the Divinity School of the Free Church. May those who *read* his words be equally convinced by them, and may the conviction lead to corresponding action—for such action is as imperatively called for in our Church as in any other.

DEATH OF DR. LIVINGSTONE.

WE little thought, when we penned the article in our last number on Dr. LIVINGSTONE's exposure of the atrocious slave-trade in South-Eastern Africa, that we should be so soon called upon to add his name to the long list of those who have died as martyrs to the cause of Africa's regeneration. His party was suddenly attacked in a bush country, about October 25th, by a tribe called Mazites, and nearly all of them killed. We think it not improbable that these natives were incited to make this attack by the Portuguese or Arab men-stealers, because of Dr. LIVINGSTONE's exposure of their nefarious doings, and his efforts at getting them suppressed. On one of his previous journeys into the interior, his life was once in imminent peril from this source. May the murder of this eminent man be overruled to the speedy putting an end to the monster iniquity which has so long brooded over Africa.

Since writing the above, we have met with the following in a late English paper: Dr. SEWARD writes to the Foreign Office under date of January 26—"I have personally made inquiries among the traders of Keelwa Koinga, and have gathered information there which tends to throw discredit on the statement of the Johanna men, who allege that they saw their leader dead. The evidence of the Nyassa traders strengthens the suspicion that these men abandoned the traveller when he was about to traverse a Mazite-haunted district, and for aught they know to the contrary, Dr. LIVINGSTONE may yet be alive. I purpose sending details by the next mail."

TRANS-PACIFIC STEAM NAVIGATION.

The new steamship route to Japan and China *via* Panama and San Francisco, will in a few months be the *great* route for mails and passengers from this country to the various ports in Eastern Asia. Letters will go at less than one fourth the rate which is charged *via* England, and the Company, very generously carry missionaries at half the usual rates. From an address recently delivered in San Francisco, by HALL McALLISTER, Esq., we make the following extract: "In making this great attempt at trans-Pacific steam navigation, the Pacific Mail Steamship Company have received but

inconsiderable aid at the hands of the Government. Their contract (authorized by the Act of February 17th, 1865) binds them, for an annual subsidy of \$500,000, to a mail service of ten years, and monthly trips between San Francisco and Hong Kong, touching both on the outward and inward passage at Honolulu, Sandwich Islands, and Kanagawa, Japan, and this in first-class American steamships of 3,500 tons burden. As has been wisely recommended by our Chamber of Commerce, this stoppage at the Sandwich Islands, which will occasion a delay of five days on each voyage, or ten days on the round trip, should be stricken from the contract, as the main object of the enterprise is not mere communication with the Asiatic world, (that we have already) but direct and speedy communication—the most direct and the most speedy—so that there shall be one continuous and undeviating line of steamships and railway from Asia to Europe; so that this shall be the great avenue of Eastern trade; so that San Francisco and New York shall stand as two mighty portals on either side of the continent through which this affluent traffic must pass, and at which it must pay tribute. Despite the smallness of the Government subsidy, the Pacific Mail Steamship Company, true to itself and to its past history, have initiated the undertaking in a spirit of munificence worthy of the magnitude of the enterprise. Their steamships for this China line are to be not of 3,500 tons, as called for by the contract, but of 5,000 tons burden, and are to cost \$1,000,000 each. Of these, the Great Republic and the Celestial Empire are already launched, and four others are to be constructed of the same size, and at the same cost. When we reflect that this Company propose to devote \$6,000,000 to the construction of their China steamers; when we consider the cost of auxiliary vessels, of depots, and wharves at the Sandwich Islands, Japan, and China; when we see them now expending in wharf and warehouse improvements, in this city, some \$500,000, we may form some just idea of the liberal and noble manner in which this great steamship company (the greatest in the world) propose to undertake this vast enterprise."

MISSIONARY CORRESPONDENCE.

GREECE.

LETTER FROM THE REV. DR. HILL.

Our beautiful school-house in the ancient Agora is nearly filled with scholars. The number present averages more than three hundred, and we have thrown open the basement room for the reception of the children of the Cretan refugees, who are arriving here in great numbers, flying from the barbarities of the Turks, destitute, forlorn, in short, in the most pitiable condition you can imagine. The Domestic School has twenty-seven boarders, from different parts of Greece and the Turkish

provinces, and seventy-five pupils. As I wrote before to the Committee, a very extraordinary interest has been revived regarding our Mission among the people, and it continues. Everywhere our school and our work are spoken of with enthusiasm, and I can truly say that never was our influence greater.

The Cretan Revolution, which, I am glad to perceive, is awakening the attention of our people at home, is advancing in interest every day. It was at first as a "little cloud," but mighty thunderings have emerged from behind it, and these

continue, and they may yet shake the Ottoman Empire to its foundations, and uproot it in Europe. That the events of these latter days are intimately connected with the revival of the Church of Christ in these regions, where it has been so long opposed, we cannot but believe; and it would scarcely be thought expedient by any intelligent set of Christian men to withdraw or restrain the influence of such a work at such a time as this—a work which has been for more than thirty years preparing itself for this very emergency which the events now going on before our eyes lead us to think is fast approaching.

I have much extra work on my hands at present, but all in the way of duty, I trust. A large and influential body of Christian men in London have formed themselves into an assembly under the name of the Candian "Refugee Relief Fund," and the Archbishop of York is at the head of it, and the Bishop of London is one of the members. They appointed three gentlemen here in Athens a committee to receive and disburse the funds raised in London among the suffering women and children and old men who had taken refuge in Greece, or who should hereafter be obliged to flee to this country. General Sir RICHARD CHURCH, General FINLAY (the historian), and myself were requested to take upon ourselves this duty, and to add three or four others, (Greeks). We selected the Greek Minister of Foreign Affairs and three other persons of the highest influence and standing in the community, and we meet at my house regularly once or twice a week. Each one of us has the charge of a certain number of these unfortunate beings, to whom we distribute money and clothing as they may need, and providing comfortable lodgings, physicians, medicines, &c. The London Relief Fund has sent us £5,100, and we may have as much more when necessary. There are now 10,490 of these destitute, helpless creatures, and we expect daily a large number more by some of our own ships

of-war, which, we are officially informed, have received orders from Mr. SEWARD to proceed to Crete for that purpose. We have now seventy children of the Cretans in our school, all of whom have been clothed and provided for; to accomplish which our young pupils and teachers, and all connected with us, are aiding with their needles and in other ways. This is an entirely new field of operations, and we are eagerly availing ourselves of this opening to convey to them the knowledge of the Word of God, and that not on Sunday only, but every day. We have visitors also from our family (Miss MUIR and my niece, BESSIE MASSON,) who go to them in their lodgings on Sundays, and read to and teach them out of the Word of God.

AFRICA.

REPORT OF THE REV. G. W. GIBSON.

WE append reports from the Rev. G. W. GIBSON, the Rev. ALEXANDER CRUMMELL, and the Rev. E. W. STOKES, whose connection with the missionary work in Africa has been resumed under appointment from the Foreign Committee.

I am happy to report that Trinity Parish, Monrovia, is getting on quite encouragingly indeed. The congregation has increased twenty per cent. during the last several months, and ten communicants have been added to the church.

The Sabbath-school, numbering seventy-five pupils and ten teachers, is in a healthy condition. Our Christmas service was largely attended, more so by far than ever before in this church. The interior of the building, although not yet completed, was nicely and appropriately decorated, which, together with the excellent performance of the choir and large audience, added much to the interest and beauty of the exercises. On the day after Christmas, the Sabbath School Anniversary was celebrated. This was also favored with an extensive gathering, and

a train of exercises both profitable and entertaining.

The day school (owing to causes that I need not now mention) has had my personal attention for the last five or six months, together with that of an employed teacher. It numbers forty pupils. The branches taught are Reading, Writing, Geography, Arithmetic, Grammar, History, Composition, and Scripture.

We are now making an effort to do a little more towards the completion of the interior of our church. There is over a thousand dollars worth of work yet to be done, but we can only raise means enough to do a little at a time. We have now for this purpose about one hundred and thirty dollars, and hope to set about the work in the chancel next month.

The statistics of this parish are as follows:

Communicants added to the Church.....	10
Baptisms.....	4
Marriages.....	5
Funerals.....	4

Of the four deaths, one was that of Mrs. C. Delyon, a communicant, who dying, left a will in which she bequeathed to the church a piece of property in this city of considerable value, to be devoted to the use and benefit of the same. May her example be followed by many others.

The contributions during the year, for this parish, have been as follows:

For work on the Church.....	\$130 00
For Sexton and other Church expenses	40 00
For the Poor of the Parish.....	20 00
For Sabbath School contributions.....	10 00
Total.....	\$200 00

I make no report of work among the Congoes and native villages, as I am just making arrangements for stated services during the week at one or two points. I will write concerning them at a future time, when the work among them shall have been farther advanced.

REPORT OF REV. ALEXANDER GRUMMELL.

JULY—DECEMBER, 1866.

Services have been held at Caldwell, with general regularity, and to devout

congregations, during the last six months. One serious difficulty prevented my *personal* attendance during the months of September and October, viz.: a dangerous attack of liver complaint, superinduced by excessive labors during my connection, as professor, with Liberia College. Owing to this cause, I was forced to suspend all duties for several weeks. During this period, however, the liturgy was read regularly, Sunday by Sunday, by my faithful Senior Warden.

Through the large generosity of Rev. Dr. TUNG, of St. George's Church, New York, we are enabled to commence the erection of a neat brick chapel, in place of the decayed and dilapidated frame building, which is unfit for further use. About ten thousand bricks are given by the members of the congregation to this edifice, and a considerable amount of work.

Several valuable accessions of members have been made to St. Peter's parish during the year. *Four* Methodist families have recently joined my church, *one* Baptist, and *one* Presbyterian. This happy providence has led to the commencement of a new parish. One of the Methodist families now numbered with us, comes from the opposite side of the river, from the settlement of Virginia. At their solicitation, on Sunday, the 25th of November, under most favorable circumstances, and with a crowded congregation, I commenced *St. Stephen's Church*, Virginia. In the year 1855 I had a station in this settlement; but on my removal, in 1858, to the High School at Mt. Vaughan, the effort ceased. Great was my delight to find a strong desire still existing for our services, and much my surprise to find in this congregation several who were acquainted with our Services, and who, unassisted, could chant the Gloria Patri. An immediate effort will be made to secure a lot, and erect a thatched chapel.

Two services are held on Sundays at Caldwell. A few of the members have been accustomed to assemble during the

week for social prayer, as they were wont in the denominations from whence they came. I am happy to say that the females show most beautifully the spirit of Christian love. They are poor people, most of them widows, and they live together like sisters, helping each other in sickness, and sharing even their slender portions of food. On Sundays they remain together until afternoon service is over, and at noon they partake of their meal together, at times barely enough for one person.

Infant baptisms, one; communicants, fourteen; marriages, three; burials, five.

At all our services we have the presence of native Africans and recaptured Congos. We have a confirmation class of adults, of ten persons, preparing for that sacred rite. The parish of St. Peter's, Caldwell, needs Prayer Books, a communion service, a resident school-master. We need a surplice for St. Stephen's, Virginia. I hope our needs may be noticed by some generous Christian friend in the United States.

REPORT OF THE REV. E. W. STOKES,

CAREYSBURG, Sept. 1, 1866.

THE Church in this town is now being revived, after having gone almost down for the want of means to carry it on. In August, 1860, I had thirty-two worshippers and nine communicants. Now, I have only six communicants. The congregation varies from twenty to fifty. We are in great need of a church edifice and a school building. A wooden edifice, fifty by thirty feet, would cost \$1,500—a stone one \$2,000. We need the same size edifice at Crozerville.

We would be most grateful to our friends if they would aid us in this work. We have good prospects of gathering a large congregation here if we only had proper accommodations.

At Christ Church, Crozerville, there are fifty communicants and about two hundred worshippers. From this you will see that there is an urgent need of

a church edifice and a school building. Please do all you can for us towards these objects before the poor people become discouraged and wander elsewhere.

CHINA.

SEMI-ANNUAL REPORT OF THE REV.
ELLIOTT H. THOMSON.

SHANGHAI, (CHINA,) Jan. 4, 1867.

The good news of a Bishop having been consecrated for China has reached us, and we have the further report of the speedy sailing of one of the old members of the mission to join us in the work. Thus it is with feelings of renewed hope and pleasure we look forward to the operations of the new year.

Our new Bishop will have a glorious field before him. China is open now in a fuller manner than it ever has been. There is no place where we cannot go and preach and teach, unless it be a few remote points where the remains of the rebellion still linger.

It is true we cannot *reside* at every place without breaking the treaty. Some have even disregarded that and are not molested; but even without breaking the law we can stay a month or two at any point to establish native helpers and to visit them.

China may be said to be a field ready for the workers—I say not “reapers.” There must be first the ploughing up of the hard fallow ground—real hard work, tiresome work, work to try men's patience; then will come the harvest. But the ploughing, sowing and waiting, must first be passed through before the harvest.

May the great Lord of the field stir up the whole Church till she feels that much more work must be done ere she can look for a harvest in China.

A VISIT TO CHE-FOO.

During a part of the six months past I was at Che-foo, one of the ports in the province of Shantung open to foreigners.

I re-commenced my study of the Manderin dialect. I had some difficulty in getting a teacher; however I got one by the help of some missionary friends. It fell to my lot to act as interpreter for the American consul in a case in which the Chinese literati of Tung-Chow had tried to prevent the missionaries renting or buying houses, which they had a right to do by the treaty. I was glad to be of use to the Consul. He is not a paid officer and has no interpreter of his own, and this also gave me some practice in Mandarin, and in the official style, with which I have had but little to do in Shanghai. I have, however, already reported to you my visit, and on a previous occasion sent you some account of the surrounding country. I will only remark here that, in the point of healthfulness, the promontory of Shantung cannot be surpassed by any place known in the East. This is, I believe, the testimony of all the medical men who have visited that part of the country. It is thought much better for invalids than Japan.

In the letters which I have forwarded to you from the Chinese members of the mission to me during my absence, you have a fuller report than I could give you, as they enter into all the minutiae of missionary matters.

MISSIONARY TOUR OF TWO OF THE NATIVE
CLERGY AND A CATECHIST.

After my return, I told Mr. Kong Chai Wong that it would be well for him to take a tour into the interior for a short time. It would be a change after the long routine of work during the dreadfully hot summer—be a rest to him, and, at the same time, he could preach as he passed along. He took Ting, the Catechist, with him. He passed through the capital city of this province, and on into the region along the great lake. He preached at all points, and was everywhere well received.

He seems to think it well, in a tour of that kind, to have a foreign missionary

along, as his presence will attract the people and thus greater numbers will hear. He mentions various little incidents in his report, one of which only I take the space to repeat. Just as they were at work at one place an idol procession passed, when suddenly, by some mishap, down fell the idol which the devotees were carrying, and smashed in pieces. It was, I trust, a fit omen of the coming result of their work, for before it the idols of China shall fall and crumble away.

He distributed a large number of books. Some of them the recipients paid for; to others they were given free of cost. I may add here I have also sent Deacon Dzaw out on a similar trip in which he met with no opposition but a kindly reception wherever he stopped. He only regrets we cannot place preachers at many of the places where he called.

With regard to the distribution of books, most of the missionaries have come to the conclusion it is far better to sell the books than give them away. Acting on this idea, I sent a boat into the interior with books to sell. They visited a very large number of towns, and sold nearly all the books they took with them. We were all much pleased with their success, and I think of sending again when the mild weather sets in. Thus they will prepare the way, and act as introducers of the truth; but the living preacher is needed, and especially the good, earnest, native minister.

THE WORK AT SHANGHAI.

With regard to the work at Shanghai, all the appointments are kept up regularly.

We have some sixteen to eighteen services and addresses each week. The attendance varies, but generally it is not so good as when Shanghai was more crowded.

The schools have a very fair number of scholars. They are under the immediate charge of Mr. Wong, Mrs. Thom-

son, Hoong-niok, and Yung-king. I endeavor to visit them all and examine each once a month in regular order. The Chinese Native Missionary Society Schools are more directly under the charge of Mr. Hoong-niok, who does admirably with them. I have not undertaken the examination of the boys in Miss Fay's Boarding-school this term. Miss Fay very kindly visited our girls' school in the city while we were absent, but soon after our return Mrs. Thomson took charge of it as her health was good, and it seemed one of her charges, and more especially as it put Miss Fay to some expense and occupied her time which it hardly seemed just that we should do when I was not visiting her school (which I did not do) as I had more than I could well attend to in our own mission.

REV. KONG CHAI WONG'S LABORS.

Mr. Kong Chai Wong continues his work at the city church, assisted somewhat by Dzaw. He has the boys' school there under his charge. I am sorry to say one of the teachers has not done well, and we think he must be dismissed. The city charge is a difficult one. Many of the members are very poor, and need much care and circumspection, and a great deal of care in giving out aid to any of them that may be particularly needy.

It is a post which only a native can properly fill. He is faithful and patient, and is much respected among the body of native preachers at Shanghai.

He has just taken in hand the translation of some hymns for our services. Those we have are few in number, and need a good deal of improving.

DEACON DZAW AND HIS FLOCK.

Deacon Dzaw has now been taken into our mission with his flock of about sixteen members. We have been led to do this from the fact that the English Church Mission has given up their

Shanghai station entirely. I trust it will be a benefit both to Dzaw, his Church members, and to our mission, that we are thus united in one Church.

MRS. THOMSON'S LABORS.

Mrs. Thomson continues her work with the female members of the Hong-que Church and with her girls' school; also her daily lessons with the Bible-readers. Since her illness in Shantung she has not been able to walk so well as formerly, which has prevented her visiting as much as she might otherwise have done. But as she has now almost entirely regained her strength, she will endeavor to make herself useful in visiting the families.

THE NATIVE CATECHISTS.

Hoong-niok continues his studies with care. He is now studying Moral Philosophy and Biblical literature in English and the Bible in Chinese. He is also a member of our Theological class in Chinese. He speaks three times a week at the different stations, and has a class in the evening for instructing the younger members in the catechism, &c.

Yung-king is still in secular employ, but he aids me in the Sunday service and speaks at the afternoon service, which is for the outsiders. He assisted much during my absence last summer, both in preaching and in the business of the mission.

Ting and Wong, the catechists, both aid in speaking to the heathen. Ting is the finest speaker we have, and Wong the best Chinese scholar.

THE NATIVE MISSIONARY SOCIETY.

I must not close this without adding a word with regard to our Native Chinese Missionary Society. This society was organized by the Rev. Mr. Williams (now Bishop) when he passed through Shanghai on his way home. The meetings have been well attended. There are now fifty-three members. Subscriptions have

been paid in to the amount of one hundred and thirty dollars and ninety-five cents, in silver. They have a boys' and a girls' school, with forty-two scholars in all. To this society, also, belongs the Female Missionary Society, of which Mrs. Thomson is the President. They only give work. Of that which has been sent in, there has been sold forty dollars worth.

It must be borne in mind that this is for only nine months. The working of this society has been very encouraging, and suggests lessons which I think may prove of great use to us in time, but I have neither time nor space to enlarge upon it to-day.

THE MISSION NOT DISINTEGRATED.

When our new Bishop arrives he will find, even with the small force in the field, that he will have an abundance of work.

He will have Chai, Dzaw, Hoong-niok, Yung Kiung, myself, Ting and Wong at Shanghai, with Mr. Schereschewsky and Mr. Höhing at the North; we hope, also, Mr. Nelson.

I do not like the phrase I have seen in the papers that the China mission has been "disintegrated." What do they mean? We have more stations than ever when Bishop Boone lived; we have as many, or more, scholars; we have more members who attend church; we have more native preachers and other helpers; we have a native female agent; we have two schools supported entirely by the Chinese themselves. I only hope this kind of disintegration may go on rapidly.

If the foreign missionaries were *all* to leave and the Chinese form a church of their own, so long as they grew in zeal and numbers I hardly think it ought to be called a broken up affair. I believe we have a stronger church to-day than we have ever had. It is the fruit of the labors of such as Bishop Boone, Miss Jones, Miss Fay, and other worthies.

The good seed is slowly but surely bearing fruit. I must, however, conclude this long letter. Our baptisms are not so numerous, but there are several waiting to be baptized and they shall be very soon.

BAPTISMS FOR THE SIX MONTHS.

Our baptisms, &c., have been as follows:—Adult 5; Infant 2. Deaths none. Marriages—native 1; foreign 1. Mission scholars 118; Chinese Mission Schools 42. Alms from Chinese at Hong-que Church \$56; Alms reported from City Church \$31 60; Native Mission Subscriptions (9 months) \$130 95; Native Female Society (9 months) \$40. Total, \$258 55.

I do not add the alms given by foreigners, or else I might add the amount given by Mrs. Culberterson, (some \$110) which was spent in charities, &c., and a present to Dzaw at Christmas time.

I now close this, probably the last report I shall send of the China mission. I trust that, though we have had much for which to be thankful, the day is not far distant when ten-fold blessings will call on us to praise Him who is the source of all good. To Him be all glory and praise for ever.

HAITI.

JOURNAL OF REV. JULIEN ALEXANDRE.

In addition to his regular ministrations, each Lord's day in the congregation of the Good Shepherd, at Cabaret Quatre, the Rev. JULIEN ALEXANDRE has made occasional missionary excursions in the arrondissement of Léogane. The journal of these missionary tours he sent to the Rev. Mr. HOLLY, who has translated and forwarded to us the following extracts:

May 18th.—Held my first service at the house of an old commandant called Casimir. About eighteen persons were present.

May 25th.—Visited a habitation called

Rognon. There I had an interesting conversation with a woman plunged in the things of the world. While I explained to her the commandments of God, she listened to me with astonishment. When I had finished, she said to me, "O, sir, behold that chair, how could I know of what it is made if somebody had not taught me? If I had been taught those commandments from my youth I might have been able to follow and practice them." I took my leave of her at those words, promising to see her again. But does not the reasoning of this poor woman accord with what St. Paul says in his epistle to the Romans, chap. x, v. 14, and following verses? And yet there are a great multitude who find themselves in the same situation as that woman!

Nov. 9th.—Visited again the old commandant Casimir, who resides with his family at a place called Palmiste-à-Vin. I preached at his house before a small congregation. I demonstrated the necessity of marriage prescribed by the Gospel.* Two daughters of this commandant, already living in a state of cohabitation, received my exhortations on this subject with so much favor, that they charged me, by the consent of their father, to take measures for their lawful marriage.† I have already

made two publications relative to this double union. The two young men, farmers, to whom they are thus engaged, are sons of the church warden in the congregation at Cabaret Quatre. Unfortunately they still live according to the maxims of this world! But I have much hope for them through the mercy of God. The old commandant has decided to follow the example of his two daughters by marrying the mother, with whom he has so long cohabited, "so soon as he can put his domestic affairs in order," as he says.

Nov. 13th.—Visited another family at a place called Dufont. I announced there the Gospel to about a dozen persons. During the course of this same month I baptized five children of Roman Catholic parents, and officiated at one burial in the city of Léogane.

* In the mountains of Haiti all the inhabitants, with few exceptions, live in a state of concubinage.

† Under the laws which prevail here, copied from the old French laws, it is necessary to fulfil certain civil formalities preliminary to marriage, which are excessively long and tedious, being also coupled with considerable expense. Without doubt, this is the reason why the poor, ignorant and simple people of the mountains have preferred concubinage to lawful wedlock. They do not know how to fulfil those formalities. And this is one of the first tasks that the Gospel missionary in the mountains must undertake for them, however burdensome.

J. T. HOLLY.

MISCELLANEOUS.

SHALL WE INTEREST OUR SUNDAY SCHOOLS IN FOREIGN MISSIONS?

Certainly, and for two general reasons. I. Its reflex benefits. The foreign missionary work (1) is a source of *unfailing interest* to children. The scenes and scenery of heathen lands, as described in books and pictures; their idols and idol worship; their curious customs; their sad condition; the heroism of missionaries; the martyr spirit of their early converts; the progress from heathenism to Christianity; and the many tender revival scenes which are multiplying in our missionary

annals, furnish an invaluable and healthy stock of material to enlist the attention and give variety to the exercises of the Sabbath-school. (2.) It tends to *awaken the sympathies* of the children for the needs of others. Nothing moves young hearts more deeply, or in a more wholesome way, than to tell them of the manifold cruelties of Paganism—the misery of parents and the woes of children, where the Bible is not known and Jesus is not loved. It makes them Christ-like to feel pity for the sin and wretchedness of a lost world. (3.) It cultivates a habit of *ex-*

pansive and self-denying beneficence. Not only should the heart of a child be taught to feel for the woes of others, but his hands to do them good. A farmer of moderate means put into the hands of a missionary secretary the other day a fifty dollar Treasury note for foreign missions. "How does it happen," he was asked, "that you are willing to give so much for this cause beyond the common standard?" "Oh, I was trained to it when a boy," was the reply. (4.) It impresses on the children by contrast the *obligation to obey the gospel*. The heathen are in darkness—they have the light. They owe gratitude and obedience for this distinguished mercy. Guilt is increased by resisting the plainly revealed love of God. Many who sit in the death-shade of idol worship, with *their* means of knowledge, would at once accept Jesus as a sufficient sacrifice and Saviour. How direct and pungent is this appeal. Christ used it in his teaching. It is a chosen weapon of the Spirit fitted to convict, even young hearts, of sin. (5.) And does not an interest in this cause stimulate children to make an *entire consecration* of themselves to Christ? It puts before them the Redeemer's work in its widest sweep, and invites them to sacrifices like those which he endured.

II. The direct benefits are a further reason for enlisting their interest. There is a great blessing to the world in the throbbing sympathies of young hearts and in little self-denying gifts of young hands. (1.) What they can do *now* is by no means an insignificant force among the powers by which Christ is recovering a lost race unto himself. The many little sums make a large sum. By a little tact on the part of teachers and superintendents, every ordinary Sunday-school can be constantly sustaining a day-school of fifty heathen children, out of which may come native teachers and preachers, and many Christian families, to shine as lights amidst the surrounding Paganism. (2.)

But there is a larger *prospective* benefit flowing from this interest. The Church of the next generation is in the Sunday-school of to-day. That Church is to be what the Sunday-school is now. This is the age of Christian missions. God is opening the world to his people, and he bids them go up in his name and possess it. And if we can have a right training of the children now, it may be that before these young eyes grow dim with age, the full-orbed glory of the latter day will have risen upon the earth. Teach the children, then, to lift up their eyes and hail its light. Let it be wrought into their minds that they are born into "an age on ages telling;" that great things, such as the world has not hitherto seen, are to be done by them; that voices from earth, sea, and sky, are calling to them not to live unto themselves, or for the low delights of this world, but to be co-workers with the King of kings and Lord of lords. Let this be done, and they will come to their riper years far-visionsed and broad-hearted men, ready for any service or sacrifice, prepared to undertake and execute great things for God.—*Sec.*

A PRECIOUS PROMISE.

(LOWTH'S TRANSLATION.)

"I will open, in the high places, rivers;
And in the midst of valleys fountains;
I will make the desert a standing pool;
And the dry ground streams of waters.
In the wilderness I will give the cedar,
The acacia, the myrtle, and the tree producing oil;
I will plant the fir-tree in the desert;
The pine and the box together;
That they may see and that they may know;
And may consider and understand at once;
That the hand of the Lord hath done this,
And that the Holy One of Israel hath created it."

Isaiah xli: 18-20.

"THE BRIGHT AND MORNING STAR."

Venus is the star which most arrests our attention, and is regarded as the most beautiful of the planets. Milton's lines are well known—

"Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circle."

She appears either in the west soon after sunset, or in the east a little before sunrise; and is thence known, sometimes as the evening, sometimes as the morning star. The more ancient nations did not indeed recognize the morning and evening star as one and the same body, but supposed they were different planets, and accordingly gave them different names, calling the morning star Lucifer and the evening star Hesperus. Now our gracious Lord does not designate himself as the evening star but as the morning star—not the evening star, for there would be no encouragement in that; but the morning star, which is full of promise. The evening star tells us that the day has past, the sun gone down, and that the shades of night are about to cover the earth; but the morning star tells us that the night is far spent, and the day at hand.

GIVING AS AN ACT OF WORSHIP.

Under the ancient economy, a large part of divine service consisted in presenting offerings. Of old, men used their tongues less in serving God, and their hands more. There were fewer prayers and songs, less preaching, more oblations and sacrifices; they uttered their feelings by more emphatic language. Civilization has affected the speech of man chiefly,—loosened the play of his tongue. The ancient notion was, that deeds speak louder than words; and that it was a truer way of praising the Lord to bring a costly treasure which could be used in the service, and lay it on the altar. They thought this was truer homage and heartier gratitude than simply lifting up the voice and pouring out volumes of sound.

The first worship of which we have an account was not by prayer, nor by singing, nor by sermon; and no sacraments were administered. "Abel brought of the firstlings of his flock; and the Lord had respect unto Abel and to his offering." And when, under Divine guidance, the ritual of

the ancient Church was established, when inspired prophets preached and Aaronitic priests approached the throne of grace, whilst the smoke of sacrifices and odor of incense ascended, and when King David wrote the hymns and arranged the music for the choir, worship was not complete unless precious gifts were laid as offerings on the altar.

Is there anything in Christianity that changes this? The sacrifice is abolished, the priesthood has given way. Prayer and praise are as needful as ever. Are offerings no parts of Christian worship?

Then what a mistake those wise men made who came from the East when they heard Christ was born, and brought gifts—gold, frankincense, and myrrh! Christian worship was inaugurated with thank-offerings, and it is to be perpetuated with thank-offerings.

Our Saviour made alms-giving of the very essence of the Gospel. He received the most costly gifts presented in homage to himself. He commended the woman who brake the alabaster box of ointment, a gift that seemed needless and wasteful; he approved of the waste, and absolved her sins therefore. And, when he went to the Temple to observe the sincerity of the worshippers, what position did he choose? He did not sit on the pulpit stairs and observe who was most melted by the preaching. He did not listen to hear who prayed loudest, or who sang most divinely. He sat over against a treasury to see how they paid their devotions.

The act of the widow so commended was an act of simple worship. The treasury was a common collection for general purposes for the support of the Temple and the like. She did not give because a moving appeal had been made for starving people in some distant frontier. Her two mites hardly swelled the stream that flowed into the treasury already rich. Doubtless the widow needed the money more than the treasury; and the mites may have lain

there till some Roman soldier in the sack of the Temple got them, and spent them for drink. It was not for charity's sake that the widow gave all her living; it was in worship of God, as an act of homage, of love and thankfulness. Suppose the money did go into the pocket of a drunken soldier; she offered it to the Lord, and the Lord had regard to her and to her offering.

An offering expresses feelings with an emphasis no other mode of worship does. It is a symbolical act of acknowledging that God is entitled to all our possessions. It is a token of homage, a tribute of sovereignty. It is the most marked proof of love. In the Gospel, Church offerings are more appropriate, and are more needed than of old. God is now more glorified by gifts than ever. To overlay the temple with gold-leaf, to prepare rich vessels and vestments, was no such honor to God as to erect Christian churches, clothe the naked, feed the hungry, build hospitals, send Bibles and missionaries through the world.

The Gospel has developed a spirit of benevolence which makes charitable institutions the characteristic of Christian civilization. Large sums are devoted to religious purposes. But there is a fault in the secular character which our charities have assumed. They are given more for the sake of relieving men than of honoring God. They are monuments of pity rather than of piety. They are not enough regarded as religious offices. It is well to give a cup of cold water to the thirsty; but it is a better act when the feeling that prompts is love to the Saviour, recognizing the needy as his representative, and doing it as unto the Lord. It is this reference to the Lord Jesus, making our

charities tributary of worship to Him, that needs to be emphasized. A one-sided notion of the truth that good works do not avail for salvation, a fear lest they might come to be regarded as propitiating God, has made many suspicious of looking upon offerings in the light in which the Old Testament, our Saviour and his Apostles, speak of them. Things have come to such a pass, that many feel it a disturbance to devotion to have the subject of money introduced, and to hear the rattling of money-boxes. They complain that their enjoyment in worship is spoiled by being called upon to give. Occasional contributions are tolerated as necessary evils. If what is needed could be procured in some other way, the contribution-box should be abolished, and the Sabbath and the Church be no more profaned by any allusion to giving. And yet these persons have no such horror of the prayers or of singing; that is devotional.

The Sabbath profaned by making offerings to the Lord! It is the day, and the Church is the place for this most imperative, most grateful and hearty, most acceptable and solemn, act of worship. While we are not to abstain from charity, as we do not abstain from prayers, on the other days of the week, there should be a more marked and thankful offering made on the Sabbath, as a special tribute of praise to the Redeemer. It is not the amount given that is essential, as it is not the length of the prayer or the loudness of the praise that is of moment. But enough should be given to remind us that we belong to God, and to be a symbol of the consecration of all we have and are to him.—*Bibliotheca Sacra*.

SUMMARY OF NEWS.

FRANCE.

The Mission Room at the Paris Exposition is large and convenient. The Bible House is a beautiful gem. The Church is neat and well adapted. In it is to be daily preaching in various tongues.

A very remarkable letter has been received by the French Minister of Public Instruction from M. Lejean, who has been sent by the Government of France on a journey of scientific exploration to India and the Persian Gulf. His letter is dated

from Abushehr, a seaport on the east coast of the Persian Gulf. Among many other singular and interesting discoveries, he reports that he has discovered several pre-Sanskrit languages, "still spoken between Kashmir and Afghanistan by mountain tribes," which bear a closer resemblance to the old languages of Europe than the Sanskrit itself. A statement so remarkable needs strong confirmation.

RUSSIA.

A Bible Society has been organized in St. Petersburg under the approval and patronage of the Emperor Alexander, who subscribed about twenty thousand dollars to it, besides an annual subscription of eight thousand dollars. The enlightened emperor, who so nobly secured the emancipation of twenty-five millions of serfs, seems anxious to promote the highest interests of his subjects. While few schools were formed or allowed by his predecessor, he fosters and encourages the education of the people, and from nine to ten thousand schools have been put in operation.

SYRIA.

Mr. JESSUP speaks of seven presses which are at work in Beirut, and remarks: "We need Dr. Van Dyck again, and others to aid him. The devil has translators enough at work reducing Voltaire, and Eugene Sue, and other similar authors to an Arabic dress; and infidel clubs are springing up all around us among the young men of the various sects. We must give them better books. If we do not meet the want, it will not be met."

INDIA.

The Rev. J. LONG (so well known in connection with the "Nil Darpan" case), who is much engaged in seeking the benefit of educated classes by direct intercourse with them, states that in Calcutta alone there are about two hundred Bengalee authors or translators, and probably twenty or thirty literary clubs. He insists strongly on Christian vernacular

education and literature. Speaking of an interview with Mr. Murdoch, the indefatigable agent of the Christian vernacular Education Society, he says: "We both agreed in this, that the Christian element is swamped in Bengalee in both these departments."

SIAM.

At Bangkok, Siam, both English and Siamese newspapers have been established, and the king, for the last two years, has been a copious correspondent. He is a man of more than sixty years of age, the advocate of polygamy, and a champion of Buddhism. Notwithstanding, he has contributed to build churches for Protestants and Roman Catholics, and mosques for Mussulmans, on the ground that all his subjects should be equally favored.

CHINA.

A destructive inundation, through the rising of the waters of the Yang-tze forty-nine feet, has occurred at Hankow. Many houses are completely submerged. Boats wend their way through the narrow streets, and even dart into the houses of the missionaries. The whole country looks like one vast sea. Poverty reigns. Every thing looks unspeakably sad. The missionaries laboring here require much wisdom and grace in the terrible emergency.

In the city of Fuhchow there is a native publishing house, employing more than a hundred workmen. The house has issued over one thousand different publications, one of them being a book extending to forty or fifty volumes. This fact gives one an impressive idea of the literary character of the Chinese.

JAPAN.

At the recent great fire in Yokohama, the Rev. Mr. Ballagh lost everything, except the clothes he had on. All his manuscripts; all his books; every scrap of the translations into Japanese he has labored and prayed over for five years, the translation of the four gospels; of single

books of the Old and New Testaments; of other works educational and religious; all his furniture—every thing was burned to ashes. He had removed almost all his effects by the help of many friends, to what was considered a fireproof building. In a short time it was seized, and consumed by the flames with wonderful rapidity.

FIJI.

The Rev. J. F. HASLEY writes to the Secretary of the British and Foreign Bible Society: "Of course the receipt of the completed Bible in Fijian will be suitably

acknowledged by those in authority in our society; but allow me, on behalf of the Lakemba circuit, to tell you with what feelings of gratitude we received the precious treasure. Our people crowded round whilst I opened the case; then, when they saw a copy, and were allowed to handle it, they could scarcely believe for very joy that it was really the whole Bible. 'Is it now finished?' 'No more to be added to it?' 'The whole Bible?' And I could scarcely answer them, for my heart was full. Before you receive this the whole edition will be sold, at least my circuit's share.

NEW PUBLICATION.

ONE THOUSAND FAMILIAR PHRASES IN ENGLISH AND ROMANIZED JAPANESE. BY THE REV. JOHN LIGGINS, FOR SEVERAL YEARS A MISSIONARY IN CHINA AND JAPAN. SECOND EDITION. NEW YORK: PUBLISHED BY HURD & HOUGHTON. 1867. Price, \$1. The "Familiar Phrases" in this book are conversational sentences on such subjects as Teaching and Learning, Times and Seasons, Wind and Weather, Numbers and Quantity, Buying and Selling, Reading and Writing, Doing and Making, the Language and Understanding it, Paying and Receiving Visits, &c. One chapter is devoted to Salutations and Polite Expressions, and another contains directions to servants. It must be a very useful work to foreigners who are commencing the study of the Japanese language, as well as to the natives of Japan—now a very large number—who are learning English. It is the book of which Bishop WILLIAMS made favorable mention in his Report to the Board of Missions, and which he and other missionaries urged the author to republish. From the preface to this second edition we take the following remarks: "The first edition of this book, which was published in Shanghai, China, in 1860, has been long since exhausted. As there is a continued demand for the work, both from the natives of Japan and from foreign residents and visitors, and as missionaries who have been seven years in the country, such as Bishop WILLIAMS, Rev. Mr. VERBECK, and Dr. HERBURN, urge its republication, it has been decided to issue a new edition in New York, and to send copies to Nagasaki and Yokohama, in Japan, and also to Shanghai and Hong Kong, in China."

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 1, 1867, to April 1, 1867:—

Maine.		New Hampshire.	
Saco—Eliphalet Nott, for Mea. Ch.,		Fairfax—Christ.....	7 50
Haiti.....	\$20 00 \$20 00	Hopkinton—St. Andrew's.....	15 45 22 95

Massachusetts.

Cambridge—Miss M. C. Merriam, for ed. of Harry C. Merriam, Africa,	10 00	
Newton Lower Falls—St. Mary's, five cent coll.....	50 00	
Springfield—Christ.....	75 50	
Taunton—St. Thomas', a parishioner...	1 00	136 50

Rhode Island.

Providence—St. John's, for Africa, \$5; five cent coll., \$59.....	64 00	
" St. Stephen's, of which \$30 is for Honolulu.....	291 57	
" Anonymous, for Mem. Ch. Haiti.....	5 00	
Wickford—St. Paul's.....	18 00	378 57

Connecticut.

Ansonia—Christ.....	10 00	
Brookfield—C. H. Peck.....	10 00	
Danbury—St. James'.....	12 67	
Hartford—Christ, a member.....	100 00	
Middletown—Holy Trinity.....	36 67	
New Haven—Christ.....	30 50	
Norwalk—St. Paul's.....	71 30	
" Trinity Chapel.....	7 70	
Ridgefield—Rev. F. T. and Mary H. Russell, for Mem. Ch., Haiti.....	50 00	
Watertown—Christ.....	35 00	
Wolcottville—Trinity.....	3 00	366 84

New York.

Astoria—St. George's.....	278 62	
Bay Ridge—Christ.....	20 00	
Brooklyn—E. O.....	2 00	
Cambridge—St. Luke's.....	7 00	
Fort Edward—St. James', Miss J. L. H.,	5 00	
Harlem—St. Andrew's S. S.....	38 10	
Hart's Island—Mrs. A. H. Smith, five cent coll.....	2 50	
Haverstraw—Trinity.....	10 90	
Huntington—St. John's.....	43 50	
Kingsbridge—Mediator.....	44 00	
Kinderhook—St. Paul's, five cent coll.....	8 00	
New York—Incarnation.....	725 40	
" St. Ann's, Miss Staley, five cent coll.....	4 50	
" St. Bartholomew's.....	560 53	
" " M.".....	50 00	
" S. B. Ruggles, 1/2.....	50 00	
" G. W.....	100 00	
Philipssetown—St. Philip's, \$6; five cent coll., \$6.90.....	12 90	
Pleasant Valley—St. Paul's.....	3 00	
Ravenwood—St. Thomas', five cent coll.....	1 50	
Schenectady—St. George's.....	21 44	
Sing Sing—St. Paul's.....	20 00	
Staten Island—St. John's, Mr. D. Low,	20 00	
White Plains—Grace, add'l.....	1 00	2020 39

Western New York.

Avon—Zion.....	5 00	
Geneva—M. A. R., for Spring Hill School, Africa.....	25 00	
New Berlin—Tracy S. Knap.....	5 00	35 00

New Jersey.

South Amboy—A friend, for China.....	7 00	
Red Bank—Trinity.....	5 00	
Swedesboro'—Trinity, \$52; S. S., \$20.....	72 00	84 00

Delaware.

Wilmington—St. Andrew's, \$100; for Mem. Ch., Haiti, \$135.....	235 00	
" Trinity.....	34 00	269 00

Pennsylvania.

Clearfield—St. Andrew's.....	7 75	
Eckley—St. James'.....	7 50	
Frankford—St. Mark's.....	578 00	
Kensington—Emmanuel S. S., for Af.....	50 00	
Lancaster—St. James', five cent coll.....	16 25	
Lower Merion—Redeemer.....	378 00	

Philadelphia—Evangelist's five cent

coll.....	17 00	
" Holy Trinity, \$1538.50; for the Agnus, Bohlen & Crozer scholarships in Cape Palmas Orphan Asylum, Africa, \$225.....	1763 59	
" St. Andrew's, for China, \$25; Af., \$25; Gen'l, \$2.60; collected from members for the Cape Palmas Orphan Asylum, \$43.25.....	353 25	
" St. Luke's.....	952 63	
" St. Stephen's.....	91 21	
Pottstown—Christ.....	15 00	
Pottsville—Rev. W. P. Lewis.....	10 00	
Towanda—Christ, \$22.05; S. S. for E. S. Douglas, scholarship, Af., \$30; Gen'l, \$20.....	72 05	4312 23

Maryland.

Easton—Christ.....	8 00	
Frederick—All Saints', five cent coll...	46 00	53 00

Virginia.

Port Monroe—Rev. M. L. Chevers.....	10 00	
Richmond—Monumental Ch. for China,	17 75	27 75

North Carolina.

Lincolnton—Colored S. S. for Africa.....	50	50
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Georgia.

Marietta—St. James'.....	6 00	6 00
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Mississippi.

Port Gibson—St. James', for China.....	15 00	15 00
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Kentucky.

Jefferson Co—St. Matthew's.....	61 15	61 15
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Ohio.

Ashtabula—St. Peter's.....	10 00	
Collamer—St. Paul's.....	3 65	
Cuyahoga Falls—St. John's.....	15 00	
Fremont—St. Paul's S. S., for ed. of a child in Africa.....	35 75	
Warren—Christ.....	4 00	68 40

Illinois.

Peoria—H. M'Kenzie, Esq.....	10 00	10 00
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Michigan.

Marquette—St. Paul's.....	13 00	13 00
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Iowa.

Council Bluffs—St. Paul's.....	8 40	8 40
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Missouri.

St. Louis—Christ, of which for Africa, \$50.....	167 00	
" St. John's.....	20 00	187 00

Legacies.

Philadelphia—Estate of Miss Catherine Moore.....	742 00	
Boston—Estate of Mrs. Lydia T. Fessenden.....	1000 00	
Reading—Estate of W. A. Richards....	750 00	2492 00

Miscellaneous.

Lennie's missionary box.....	1 82	
A little boy's missionary box.....	1 19	
For the Mem. Ch., Haiti.....	540 00	
Exeter, Eng.—Rev. Romeo Elton, D.D., for Mem. Ch., Haiti.....	5 00	
A friend.....	10 00	558 01

Amount previously acknowledged.....	\$11,165 69	
	45,661 66	

Total from Oct. 1, 1868, to April 1, 1867...	\$56,817 35	
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FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

MAY, 1867.

PENNSYLVANIA BRANCH.

THE last stated meeting of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, held in the lecture-room of St. Luke's Church, Thirteenth street, below Spruce, was well attended, the principal part of the assemblage being composed of ladies.

The proceedings were opened with prayer by the Rev. B. WISTAR MORRIS.

On motion, Rev. BENJAMIN WATSON was made presiding officer, and Rev. Mr. MOORE, Secretary.

The minutes of the last stated meeting were read and adopted.

The report of the Corresponding Secretary was read and approved.

A statement of clothing, money, papers, books, &c., received during the last meeting, was read, showing an increase in donations over that of the preceding month.

The report of the Finance Committee for the last quarter exhibited receipts, from various sources, of \$735. There is now on hand a balance of \$2,814.

During the past month six applicants have been examined for the position of teachers to the freedmen, and were sent to those sections where the calls are most urgent.

The report of the President of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church was then read, as follows:

"At the expiration of another month, I lay before you a brief summary of the Pennsylvania Branch.

"The various officers of the association, and their aids, have zealously performed the duties assigned to them, and all have worked together harmoniously, with the single aim of elevating the freedmen of the South, both temporally and spiritually.

"The Pennsylvania Branch has, during this month, sent four teachers to open schools in two new places. One of these teachers is supported by St. Andrew's Church, Pittsburg, one by St. Paul's, Philadelphia, and two by St. Mark's.

"Communications have been received, asking for teachers at four other new points in Virginia, where school-houses will be furnished by the clergymen of the district, or by the Freedmen's Bureau.

"Six places in Delaware are named where as many teachers are asked for, who would be partially supported by the freedmen taught. Bishop LEE has offered to do all in his power to further the design of this Commission, if we will enter upon the work. The wants of this district, lying directly upon our own borders, appear to have

been overlooked by the philanthropist until quite recently, because the greater colored population of the Southern Slave States presented a more urgent claim upon Northern sympathies."

The report concludes by mentioning the various places to which donations were sent, and an account of the finances for the past month. Expenses being (principally for teachers' salaries) \$585.92, leaving a balance of funds to the amount of \$2,814.85. The report is signed by ISABELLA JAMES, President.

Letters were read from different persons, representing various sections of the South, and all, although expressing pleasure at the progress of this Commission at their various places, yet urging upon the people increased zeal in this merciful work, and for donations of any kind which can in any manner aid or benefit the poor and destitute of the freedmen, and be of use in elevating their moral and intellectual standing in communities.

After the reading of the letters, short addresses were made by Rev. PHILIPS BROOKS, Rev. BENJAMIN WATSON, and Rev. Mr. MOORE.

After some more business, the meeting adjourned with prayer.

COMMUNICATION.

WILMINGTON, N. C., April 1, 1867.

MY DEAR DR. SMITH:—

I have been spending a few weeks in North Carolina, and during my stay here have had the satisfaction of visiting two of the Church-schools for colored children and youth, and seeing something of the good work which our church is doing among the Southern freedmen. I have made the acquaintance of your teachers in Wilmington, Mr. NOTEN, a candidate for holy orders, and Miss SPROAT, Miss HESKETH, and Miss KENNEDY; and have visited the school under their charge. I think you are fortunate in having such excellent and in every way competent persons to conduct the school; and I was exceedingly gratified with the marked success of their efforts, and the great improvement which the scholars have made in the brief space of time that the school has been in operation—about a year. The school now numbers two hundred and fifty scholars, and there is an average daily attendance of two hundred. It is kept in excellent order; and an examination of some of the pupils in reading and spelling showed that they had made good progress. The scholars were examined in the Church Catechism, and recited the portion of it which they had learned (nearly the whole Catechism) with perfect correctness, and in an admirable manner. They also chanted the Te Deum, the Benedicite, and the Gloria in Excelsis with great spirit and beauty. The school, for want of a more suitable place, is now held in a building which was formerly a Methodist house of worship, and before the war, through the earnest efforts of the Bishop, was procured as a free church for both a white and a colored congregation, and is now used as a church for the colored people. On Sunday a large colored Sunday-school is held here, taught by the teachers of the daily school, with the kind assistance of some ladies of Wilmington. Public worship is also held here for a colored congregation. This congregation is the Bishop's special charge when he is at home, and in his absence services are kept up by the Rev. Mr. MORELL, who teaches a school in the city, with occasional assistance from the parochial clergy of Wilmington. I have

attended services on two Sundays at this church. I never saw a more orderly and attentive congregation, and the services are earnest and beautiful. The music, which is conducted by a colored choir, and sometimes by two choirs singing antiphonally, is very devotional and hearty, and it is participated in by the congregation. For some years before the war the choir of this congregation was carefully trained and learned to sing and chant well, and this good work is now carried on by the Rev. Mr. MORELL and Miss HESKETH. They are thus enriching the services more and more with devotional music, and among the musical people hardly anything would tend more to render our services attractive and edifying. A great desideratum for the good work which is going on here, under the Bishop's wise and earnest guidance, and by means of the kindly aid of your Commission, is a good school-house for the school, so built that it could be used as a chapel for the colored congregation. St. Paul's Church could then become, as the Bishop desires, and as there is great need it should, a free church for a white congregation. Three thousand dollars are needed for this chapel-schoolhouse, and I know no more important or more deserving object on which Churchmen who are devising liberal things could bestow this sum.

During my sojourn in North Carolina, I have accompanied the Bishop on his visitation as far as Newbern, and there had the privilege of seeing the good work you are doing in that place. The work at Newbern was commenced before that in Wilmington, and here you have two schools. One of them, taught by the Misses SMITH, contains a hundred scholars. Of this school we heard an excellent account, but did not visit it. We visited the other school, containing two hundred and twenty-six scholars, and were delighted with the results which we witnessed of the faithful work which has been done here. This school is under the care of the Rev. Mr. SKINNER and Miss CHAPIN, assisted by two competent colored women. The Rev. Mr. SKINNER is, as you know, a Southern clergyman of excellent ability and earnest zeal, who has gone with all his heart into the noble work of elevating the freedmen, and blessing them with the holy influences of the Church. He teaches in the school, and also ministers, under the direction of the Rev. Mr. FORBES, the rector of the parish, to the colored congregation of St. Cyprian. On the morning of our visit to the school, Mr. SKINNER opened it, as usual, by the Church Service abbreviated. It was a delightful service. The scholars all joined heartily in it, and chanted the *Te Deum* and other canticles in an admirable manner, one of the colored teachers accompanying them on the melodeon. Mr. SKINNER, among the other good works which he is doing for the colored people, is training the school and the congregation of St. Cyprian's to take part in beautiful Church services, enriched with an abundance of music of a devotional and appropriate character. The Bishop examined the school in the Church Catechism, and they recited the whole of it in the most perfect manner, and their replies to the Bishop's questions showed that they had been thoroughly trained, and understood well what they had learned. Miss CHAPIN afterwards gave us an opportunity of hearing the scholars read, which they did very well. She also examined a class in arithmetic. In this branch, also, they appeared well. Some of them had mastered the four elementary rules of arithmetic, and seemed to understand them. Altogether, it was a most gratifying exhibition of the school, and spoke highly for the services of Mr. SKINNER and Miss CHAPIN, and their assistants.

The Bishop's visit to Newbern was an occasion of great interest. On Saturday evening he confirmed, at the parish church, thirty-seven white persons, and on Sunday evening there was a deeply interesting service at St. Cyprian's, at which Mr. FORBES preached, and the Bishop confirmed thirty-one colored persons, and addressed them. This service, to my great regret, I could not attend, as I was on duty that evening at

Christ Church; but it was spoken of as a service of the deepest interest. At the morning service in the parish church, on Monday, eight more were confirmed, making in all seventy-six persons confirmed at Newbern, forty-one white, and thirty-five colored. On Sunday morning the Bishop ordained to the diaconate Mr. Gordon, the teacher of Mr. FORBES' parochial school, thus adding another to the noble little band of clergy, who are doing a great work for the church, both among the white and the colored population in Newbern. Mr. FORBES, the Rector of the parish, takes the deepest interest in the work of your commission, and gives it his most earnest support and co-operation. But your good work has indeed a noble supporter in the Bishop. This work at the South, as well as at the North, has inherited from the animosities of the war a vast deal of unjust and unfounded prejudice. But the Bishop's whole soul is in the work, and his earnest personal encouragement of your teachers, and his bold and noble advocacy of the cause in all parts of the diocese, and above all, the happy success of the work itself in the hands of your excellent teachers, and under the Bishop's wise and faithful guidance, are overcoming opposition and gradually winning for it sympathy and support.

Our Church, now cordially united, and working for the good of the freedmen, under the direction of the southern Bishops and clergy, and having in her incomparable worship and pastoral discipline, the greatest advantage for training that people, is so plainly the Christian body best fixed to do this work, that the cause must win the cordial support and co-operation of all Churchmen, and of all who desire the good of the blacks, and the harmony and true welfare of our whole country. B.

EDITORIAL.

COME AND HELP US.

IN the last few numbers of the *SPIRIT OF MISSIONS* we have called the attention of the members of our Church, or at least that portion of them which reads that periodical, to the fact that our receipts were not half enough to meet our current expenses, while many applications were made by brethren in the South for aid in instructing and elevating the freedmen. Although the following documents were not intended for publication, we cannot resist the impulse to lay them before our readers, believing that they will do more than anything we ourselves can say to create and foster interest in our work. If the appeals of our Southern brethren, on behalf of the freedmen, do not reach the heart, and through the heart, the purse of the Church throughout the land, and especially in the North, where only, for the present, help is to be found, why then we have no hope that anything will avail, and must resign ourselves to see the freedmen pass into the hands of other religious bodies, among whom the Romanists will have chief place.

The first document is an application from the Missionary Board for Freedmen of the Diocese of South Carolina, asking our Commission to appoint a head-master and other teachers for a high-school to be established in Charleston. The Board have

secured the old Marine Asylum of the United States, and wish to make the school a model for others, and a centre of influence throughout the South. But we will let our brethren speak for themselves.

CHARLESTON, February, 1867.

To the Freedman's Commission of the Protestant Episcopal Church:

GENTLEMEN:—We are happy to inform you that we are now in possession of a very fine school-house, situated in a central part of the city, admirably adapted to the purpose, and in thorough repair. It contains eight large rooms, is surrounded by double piazzas, has attached all the necessary outbuildings, fine cistern, and large play-grounds for both boys and girls. The furniture is partially provided, and we hope to procure an entire outfit. We are ready to go into operation as soon as the proper teachers are provided, and, with the blessing of God, see no reason why we may not soon have a flourishing school among the freedmen, carrying out the expressed will of the General Convention and of the Diocese of South Carolina.

You are aware of the general poverty of our State and people, and the impossibility of raising funds here to carry on the work; but the marked expression of the Church, of interest and desire for co-operation, both North and South, will not permit us to think of failure after our success in securing a building, than which there is no better in the country. We must appeal to you to assist us in this matter, and do now ask your aid.

We have thought that the combining of teachers, Northern and Southern, would give assurance to the freedmen that we have no peculiar views to enforce, or restricted system of education to carry out, while, with one of our Northern fellow-citizens at its head, we should secure a greater interest, a readier confidence, and a more generous support. There will be no opposition to the education of the freedmen up to the highest grade of their capacities by any class of our citizens. We desire to commence our school with three teachers—a principal and two assistants.

There is no opening in the whole South more propitious than this, or one which promises more entire success. We are assured there is not as fine a building, or a more judicious location, or an opportunity greater for your Commission to show the fruits of its labors, and its utility in the Church.

We hope to make it the parent of many others in our midst. We ask an early, and if practicable, a favorable response to our request.

Signed, very respectfully,

REV. C. C. PINCKNEY,	GEORGE A. TRENHOLM,
" C. P. GADSDEN,	W. C. BEE,
" A. T. PORTER,	E. L. KERRISON.

In connection with the above application, we publish the following letter from Rev. Dr. LITTLEJOHN, a member of the Executive Committee, who is in the South, and whose high character and position should give great weight to his statements and suggestions.

CHARLESTON, March 7, 1867.

MY DEAR DOCTOR:—It is now just a week since I arrived here. The voyage was stormy and tedious, with head-sea and baffling winds. We were five days out, but we came safely. For this God be praised! The very next steamer for this port, which we thought at one time of taking, was burned at sea last Sunday evening, off Hatteras, with great destruction of life,

The weather is like June with us. The gardens are in bloom, and the green peas are waving in the wind.

Last Sunday I preached twice for Mr. PORTER, and in the evening to a very large and interesting congregation of colored people. At the latter place the service was orderly but animated. There was a small but sweet-toned organ, and very fair music. The Rev. Mr. SEABROOK (white) has been chosen rector for the time. He seems to be deeply interested in the people to whom he ministers. After service, the "headmen," or vestry, were introduced. They are very desirous to build a new church, and to improve their outfit and appointments in every way.

I have gone over very thoroughly the school building to be used in our work here. It is the old Marine Hospital, now well repaired, and in excellent order. I was surprised to find so admirable a building. In size, convenience, appearance, and location, it will compare favorably with our best public-school buildings in the North. It will accommodate at least thirteen hundred children, and has around each story a spacious piazza. It is now ready for the desks and benches, which will cost some three thousand dollars.

The Freedmen's Education Board convened. The interview was characterized by great cordiality and frankness. The school should have at its head a *first class man* in every way. He must have experience, tact, and energy. The clergy will stand by him, and encourage him. Two or three qualified teachers for the subordinate positions have offered themselves here.

The great anxiety of these gentlemen is lest the school shall not be a *model* in every particular, embodying the latest and best improvements in the North. They are far more eager about this than we are.

The opening for a great educational work in this city is most promising. It can be begun and prosecuted under the happiest auspices, as well as under an intelligent and sympathising supervision of the brethren here, both clerical and lay. It is an opportunity which we ought to meet with promptness, energy, and liberality. No such field is offered to us elsewhere. We ought to raise and to expend from three thousand to five thousand dollars per annum on this and branch schools in the neighborhood. It is lamentable to see how little our Church is doing in this mighty work. The Romanists are putting us to shame. Last week *sixty teachers* arrived at New Orleans, to open schools under the Romish influence. There are two or three large schools here under the American Freedmen's Commission.

Faithfully and sincerely yours in Christ,

A. N. LITTLEJOHN.

REV. DR. HAIGHT.

The next document is a letter from an esteemed clerical brother, a native of Virginia, and now exercising his ministry in that State, in which he asks us to supply and sustain a teacher or teachers among the freedmen in his parish. Our heart has been greatly touched by the statements which he makes, and we are assured that the Committee would gladly meet his wishes if they had the ability. We cannot at present, however, increase our staff of teachers, but, on the other hand, will be compelled to withdraw some from the field unless the Church shall respond liberally, and at once, to our appeal for funds. Every clergyman in the South, like the writer of this letter (and there are many such) should be regarded with the warmest affection by the

members of our Church everywhere; and every application made by such clergymen for aid in instructing and elevating the freedmen, should meet with a cordial response.

March 14th, 1867.

REV. AND DEAR SIR: For some time past, I have been watching with interest the efforts made by the Episcopal Freedman's Commission, in behalf of the colored people. My conclusions are now drawn, and my convictions, as to what that society is doing, and may do, are fixed. No spirit of prophecy is needed to foresee, that if it shall be properly sustained, and its noble work faithfully and prayerfully carried on, a very large proportion of the race, whose benefit is sought, will be brought under the sanctifying influences of Mother Church.

The negroes of Virginia, as a general rule, have been disposed to identify themselves, not with us, but with other denominations of Christians. But a great door, and effectual, is now open to us. For one, I am anxious to enter.

The negroes here desire to be taught to read and write. Will you help them to obtain their object? I have promised those residing on the — estates, that I would write in their behalf, and ask your aid. There are about seventy-five or eighty children on these estates, besides a number of adults. Nearly, if not quite, all the former would at once be enrolled as scholars, and as many of the latter as could spare the time for learning in a night-school. There is a chapel, in which I hold service every other Sunday, built especially for the former slaves, in which the school can be conducted, and we now only need the instructors. I would further add, that many of the parents will gladly pay for the desired privilege; but I think it will be better to give the tuition gratis, to all, and allow such as may be able and willing to contribute, at stated times, to the general fund of the society.

It gives me pleasure to add that the employers of these people enter heartily into my scheme, and will back proper missionary teachers with all their personal influence. While these noble people were slave-owners, they spared neither pains nor expense to ensure the religious instruction of their slaves; and since the close of the war, their zeal in this matter has suffered no abatement.

For myself, I promise all the aid in my power, as I will be only too happy to avail myself of so potent an agency, as I trust the school will be, to set forward the banners of Christ Jesus and His Church. My hope is, that this school will lead to others, in this, and neighbouring parishes, until the whole ground shall be occupied.

A recent visit to Petersburg gave me an opportunity to examine into the practical working of your school there. I was much impressed with all that I saw there; and it gave me great pleasure to say to Miss ARKIN and her co-workers "God-speed." I was also allowed, and esteemed it a privilege, to address a few hortatory words to the two hundred or three hundred pupils.

Will you let me hear from you at your earliest convenience? I trust I shall be able to tell my colored parishioners of — that you are ready to give them your help.

A P P E A L.

The following appeal has been addressed to the Rectors of parishes in the Northern States. We print it here to give it a more extended circulation, and wish our readers, of all ages and classes, to regard it as addressed personally and individually to them.

PROTESTANT EPISCOPAL FREEDMAN'S COMMISSION, }
No. 10 Bible House, New York, *March 20th*, 1867. }

REV. AND DEAR BROTHER: The Freedman's Commission is a branch of the Board of Missions, and sustains the same relation to the General Convention and the Church in the United States as the Domestic and Foreign Committees. It represents the whole Church, and should, therefore, receive from every member sympathy and support. The parishes in the South are not able, at present, to contribute anything in money, and we must rely for this on the congregations of the North. During the year ending Sept. 30th, 1866, of one thousand eight hundred and thirty-three parishes in the Northern States and Territories, only five hundred and nine contributed to this Commission; and so far this year, of the same number of parishes, only two hundred and seventy have remembered our work.

Brother, you certainly will say with us, "These things ought not so to be." The freedmen are in circumstances of peculiar spiritual want, and claim our sympathy and care. Many of the bishops and clergy of the South ask the aid of the Commission to establish schools, and supply books, etc.; and numerous places, some of which are of the greatest importance, are presented, which the Committee cannot occupy for want of funds. Other religious bodies, especially the Roman Catholics, are putting forth extraordinary efforts, and will secure the religious control and influence, which might and should be exercised by our Church.

We have only forty teachers in the field, and yet our expenses for their support, during the last two months, have been double our receipts. What shall be done? Shall the work stop altogether? Shall we call home or dismiss some of our teachers? Shall no new fields be occupied? Shall we go forward? You, dear brother, must in part decide. No language can possibly overstate the urgency of the demand for an immediate response.

Pray, let us hear from you, and favorably, at once.

In behalf of the Executive Committee,

J. BRINTON SMITH, Sec'y and Gen'l Agent.

SELECTIONS.

We take from the *American Church Missionary Register* the following account of the opening exercises of the High School for Colored persons, recently established in Louisville, Kentucky, of which Miss CAROLINE A. JENNINGS, a teacher of our Commission, sustained by the Philadelphia Branch, is the Principal. It is under the supervision of the Rev. JOSEPH S. ATTWELL.

CHURCH AND HIGH SCHOOL FOR COLORED PERSONS.

Rev. JOSEPH S. ATTWELL has been recently appointed one of our missionaries. He is the rector of St. Mark's Church, and has the supervision of "St. Mark's High School for Colored Youth."

Of his church he writes: "We have a brick building on leased land for church purposes. Its dimensions are about 52 by 37 feet. We have set apart one-half of the space contained therein for our new school. The remaining half we greatly desire to fit up as becometh the house of the Lord. Our building should be attractive; but as it is a new enterprise among colored people here, we could not well call upon them, even if they had the means, especially as persons of other communions are watching us with suspicion. We would be glad, therefore, to be a recipient of the generosity of any charitable person or association to any extent. For we have no carpets, save a little in the chancel, and no proper furniture; besides which our walls need renovation."

The High School was opened in February last. The teacher in charge is Miss CAROLINE A. JENNINGS, who is a graduate of the Philadelphia Colored Institute; was awarded a Latin prize in 1860, and was for some time an instructor in one of the Philadelphia schools. On the opening day, after devotional exercises, addresses were made by Rev. Mr. ATTWELL, Rev. Mr. BADGER, Chaplain U. S. A., and Hon. JAMES SPEED.

Mr. ATTWELL said: "The sole purpose of this school is the spread of knowledge, the cultivation of science, to inculcate the higher branches of education, and fit its pupils for the college or the counting-room or the professional study."

Mr. BADGER said: "It is set on foot because the need of a Colored High School here is a matter about which there can be no question."

Mr. SPEED remarked: "I feel that it is good for me to be here, not for your sake only, but for my own; not only for your sake to lend my sympathy and encouragement to your rector in the noble cause he has undertaken, but for my own sake to rejoice in the interest you take in it, and the happy augury afforded by your awakening zeal in the cause of intellectual improvement. It is with a feeling of joy and gratitude to God that I witness this auspicious inauguration of your pastor's labors for the true elevation of his people. His success thus far is indeed gratifying. I have examined the testimonials which the teacher of this school brings from men who stand high for competency and character, and I rejoice that he has secured for it a teacher so pure, so devoted, so skilful as an instructor, and of a character adorned by such moral excellence, and of such varied intellectual accomplishments. So far this good work is going on well, and it only remains that you, each and all of you, shall make it succeed by giving to her and your rector your sympathy, your aid, by every active effort that is in you, to promote the success of this cause, and thereby the elevation of your children."

"The education of freedmen and refugees under the superintendence of the Commissioner has been carried on vigorously during the year. The immediate patronage and funds for this work have been mainly from the benevolent associations of the North, while the Bureau has given it protection, furnished transportation for teachers, books, and clothing, and has also supplied school buildings, where it was possible, and kept them in repair. Each Bureau Department, embracing one State or more, has at its headquarters a Superintendent of Education, giving his whole time to its details, and reporting monthly to the Commissioner. All officers are directed to interest themselves in these schools, and their entire organization, though complicated, is now becoming complete and efficient.

"The results are full of encouragement. There were, at the close of the last school-term, in the thirteen States lately in rebellion, and including Kentucky, Maryland, and the District of Columbia, 975 regularly organized schools, 1,405 teachers, 90,778 pupils.

"This does not include many schools not regularly reported, especially night-schools, and none of the large number of private and Sabbath-schools, now in operation. With great care in gathering information, we estimate that there are now 150,000 freedmen and their children who are earnestly occupied in the study of books. There are also a considerable number of schools for refugee white children, and the formation of these is everywhere encouraged.

"The new Bureau Bill has given unity and system to these educational efforts, and a confidence that they will be permanent. This was greatly needed by the freedmen and their friends, to secure the highest amount to be accomplished.

"The well-known eagerness to learn, among the freedmen, is everywhere apparent. As proof of this, while white schools at the South have always had vacation during the three hot months, in many instances schools for freedmen have been taught without intermission through the entire Summer. Kentucky reports fifteen schools in August, South Carolina sixteen in July and August, Georgia twenty-one schools through the Summer. Three of these were sustained by funds of the Bureau, and the remainder by the freedmen themselves—with over two thousand children in attendance. In Alabama there were twelve schools kept open, seven of these being taught by Southern teachers, two by discharged soldiers, and three by colored teachers. In Louisiana there were one hundred and seven schools in August, forty-seven of these being private schools, and paid for, of course, by parents of the pupils.

"From all parts we learn that the schools of the coming year will be still more crowded than in the past, and that the benevolent associations will attempt to do at least as much as heretofore, while the means of this Bureau to give aid have been greatly enlarged.

"From the above condensed statements it is seen that the surprising efforts of our colored population to obtain an education are not spasmodic.

"If knowledge elevates, then this people are destined to rise. They have within themselves an instinct which anticipates this; a vitality and hope coupled with patience and willingness to struggle, which foreshadow with certainty their higher condition as a people in the coming time.

"Obstacles are yet to be encountered; perhaps the most trying period in the freedmen's full emancipation has not yet come; but we can distinctly see that the above incipient education, universally diffused as it is, has given these colored people an impulse onward, never to be lost. They are becoming conscious of what they can do—of what they ultimately can be. They begin to realize the attributes of character. Self-reliance is becoming a matter of pride with them. Even these rudiments of knowledge have helped to effect their rapid transition to habits of faithful industry, economy, thrift, self-support, and, almost invariably, good behavior.

"It is worthy of note that during the last six months a change of sentiment is apparent among the better classes of the South in regard to freedmen's schools. The most intelligent concede that education must become universal. There are philanthropic and just men, who would cheerfully give this boon to all. Many planters are convinced that it will secure to them more valuable and contented laborers. Leading statesmen are urging that these people will be a safer element in their midst if made moral and intelligent; and religious conventions over all the South have passed resolutions urging upon their members the importance of giving instruction to the negroes.

"It is true that many who favor such instruction do it with the proviso that Northern teachers shall no longer be sent; at least, that they themselves will assume the superintendence of the schools, proposing in some instances, Southern instructors,

either white or colored. All this may be called a new form of opposition, and its motive does seem ambiguous. But if the State governments are ultimately to take upon themselves the education of these poor people, as they should, it is well they are making such a beginning. We are sure that the improvement of these privileges by the freedmen, their elevation of character, and good conduct, as the consequence of instruction, will lead to the continuance of these privileges ultimately from the best and highest motives.

"We cannot conceal the fact that multitudes, usually of the lower and baser classes, still bitterly oppose our schools. They will not consent that the negro shall be elevated. He must, as they conceive, always remain of a caste in all essential respects beneath themselves. They have been taught to believe this, and belief now is strengthened by both prejudice and passion.

"While, therefore, deploring what remains of ill-will towards our schools, in some places still exhibiting violence, we have to congratulate the true friends of the country in view of the immense results obtained. They indicate the dawn of a brighter day, not only for the negro, but for all at the South. The real interests of the two races there are one. The prosperity of each is that of the other. Capital and labor will find their respective levels, worth and merit a fair field of competition, and few, if any, are so base as to deny their fellow-men, however inferior, the right and the opportunity to excel.

"We hail, with exceeding pleasure, the better feeling in regard to the education of the freedmen. All advances on the subject should be cordially met. If teachers on the ground are competent and willing to heartily undertake the work, we advise their employment, and if the several States will inaugurate and sustain a system of public instruction for all, though imperfect at first, we should give it warmest encouragement. Some of the States are taking steps greatly to their credit in this direction; at present, however, and probably for some time to come, we must depend on the liberality of both Government and charitable societies, under the fostering care of this Bureau. A more settled condition of society must be reached by the Southern people before the present great work, as a whole, can be taken up, and, by their own efforts, successfully carried on, and military aid cannot safely be withdrawn until reliable guarantees of protection from the civil authorities are obtained."—*Gen. Howard's Report.*

CORRESPONDENCE.

KENTUCKY.

Letter from Miss CORDELIA JENNINGS, Teacher at Louisville.

SIR:—In accordance with instructions from the President of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, I pen the following brief account of my first month's labors in connection with the St. Mark's Mission:

At the instance of the officiating missionary, Rev. J. S. ATTWELL, I resigned the office of principal teacher in one of the public schools for colored children in the city of Philadelphia, the first such position filled by a colored teacher in that city.

On Monday, February 12th, after preliminary exercises, I entered upon my labors, enrolling twenty-seven pupils. The plans for the successful establishment of this school are well laid: there is a Board of Trustees, of which our senior Bishop is a

member, and a Board of Managers, to the number of ten, all colored, including the officiating minister. They have by-laws, &c., on the same basis as the Colored High School of Philadelphia, which, by the way, is my *Alma Mater*, and to commend it to the respect and confidence of all who are willing to aid in the elevation of the colored race, at the suggestion of the minister, and through the influence and active service of Hon. JAMES SPEED, late Attorney General, the Legislature of this State passed a bill for its incorporation. It is, so far as we are aware, the first attempt to establish a High School for colored youth in this section of the country; and bold as the enterprise may seem, it certainly is a noble aim, and, if successful, will give our Church a hold upon the colored race which it is impossible for it to gain without a liberal education.

We are generously sustained by St. Luke's Church of Philadelphia, Pa., and through the efforts of the energetic and enthusiastic President of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, we are the recipients of about one hundred dollars worth of slates and books. The prospects therefore are pretty cheering, and I find that although ignorance has had its full sway with the other consequences of slavery, there are many, like Angelo's block of marble, who need only to be brought out from the rubbish and shaped to perfection.

We shall aim to prepare teachers, and are encouraged in this by the mental ability and zeal of many of our pupils.

Since our opening I have received a remnant (seventeen) from the primary school lately taught by Miss KENDALL. In addition to these, I have admitted seventeen, so that the total number on register is sixty-one. The average attendance is fifty-six.

The branches taught at present are reading, writing, arithmetic (including mental), geography and grammar. In addition to these studies, Rev. Mr. ATTWELL, who acts as superintendent, gives lessons in vocal music. Besides my work in school, which occupies me five hours per day, I have an adult class in the evening. I take part in the Sunday-school, and also in the choir of the Church.

VIRGINIA.

Letter from Miss HICKS, Teacher at Richmond.

DEAR SIR: Although "Winter still lingers in the lap of Spring," and cold storms have prevailed the past month, yet the attendance at school has been unusually good. I have been more than pleased with the progress of the scholars, which has gone unflinching forward.

I have a class of boys whose proficiency I think would do much towards showing what the capacities of these children are, and would be the means of stimulating our friends to give more bountifully of their means, that the work might be carried on with success in every city, town, and village, where they reside.

There is a little competition in the class, which is favorable, as it keeps up a regular attendance. If one is absent for a day, he is sure to have an extra lesson the following. I take great pleasure in teaching this class, and in witnessing their advancement.

I have been obliged to lengthen my session, so that I am seldom from school, with the exception of Fridays, until half-past three o'clock.

When the weather becomes warmer, and we dispense with a fire, I have proposed to form an afternoon class for the benefit of young women who cannot be in school during the forenoon.

We have been obliged to part with two of our scholars the past month. One, a lad of ten years, who had been with us a short time. I received a note from a gentleman

of this city giving me his history, and wishing me to make provisions for him. He informed me that he was picked up by him, at a late hour at night, on the steps of the *Times* office, and taken home. The child looked forlorn and neglected; he was filthy and ragged.

Some friends from New York were visiting our school at the time, and while I was revolving in my mind what I could do for the little waif, they expressed the desire to do something for him by way of clothing. They supplied me with money, and soon the little fellow was clad in a good substantial suit. "Whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

In a few days after, another of our scholars applied to me for a home. He had no parents, and had been living with a colored woman who was obliged to go out to service. She could find no one who was willing to employ her with such an encumbrance.

Both of them were sent to the orphan asylum in this city, which is under the auspices of the Society of Friends, in Philadelphia. I have since learned that they have been sent to that city.

I have great sympathy for these homeless ones. I know from their sad looks that they feel keenly their forlorn state. Nature is the same in all the conditions and lots of life. A child thrust out in an evil hour, without food, without clothing, bereft of instruction, and the means of salvation, is a subject of compassion, and will awaken sympathy.

The great requisite to mission work is the provision for the destitute. Those whom God has blessed with the means should carry out the "golden rule," in acts of charity as in everything else, and

"Follow with reverent steps the great example
Of Him whose holy work was 'doing good.'"

How much of sorrow might be mitigated if this principle of "doing good" to all, as we have opportunity, was faithfully carried into our every-day life.

The interest in our Sunday services seems to be increasing. A young woman, whom I have not seen in our church until the past Winter, has expressed a desire to be confirmed. We trust there will be others who will follow her example. Time and perseverance will finally overcome all the obstacles which lie in the way of building up this waste place of Zion.

Sometimes I get careworn and weary, and then I am too apt to think that perhaps I might accomplish as much good in some Northern locality, where I could enjoy the society of friends, and the comforts of life; but such thoughts are but momentary. I call to mind the words of our Saviour: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Such words are comforting, and hushes every repining wish.

I received an anonymous note, post-marked Boston, Mass., which on opening, I found contained five dollars, and read as follows: "To purchase books for the use of the children of St. Philip's Church, Richmond, Va."

We can only say, from a full and grateful heart, thanks to the heart which prompted, and the hand which made the offering. God bless the unknown giver, and spare him or her long for such quiet deeds of love.

We are also indebted to an unknown friend for copies of the *Carrier Dove*, which have been received by us, and are always acceptable, and very gratifying to the children.

We acknowledge also, with many thanks, a load of coal for St. Philip's Church, sent by the Rev. Dr. PETERKIN, which was timely and acceptable.

NORTH CAROLINA.

Letter from REV. H. A. SKINNER, *Teacher at Newbern.*

Bishop ATKINSON visited St. Cyprian's School on the 9th inst., Saturday, accompanied by the Rev. D. H. BUEL, of Cooperstown, N. Y. Although immemorial custom makes Saturday a holiday for schools, on this occasion the children were strictly required to attend, and the roll was called as usual, and having had the best part of the previous Wednesday (Ash-Wednesday), they were less unwilling to come.

Immediately upon the entrance of the Bishop and Mr. BUEL, the usual opening service was begun, at the close of which the Bishop addressed the school. After this he heard the whole school recite the Catechism, and asked them some questions upon it. He then heard a number of the more advanced pupils, girls and boys, read. This was followed by memorative recitations of elementary arithmetic, and by questions solved on the black-board.

The Bishop expressed himself exceedingly gratified with what he saw and heard, but especially with the excellent knowledge of the *Catechism* displayed by the whole school, which, he said, far exceeded that of many *Sunday-schools* of white children. There had been no preparation for the Bishop's visit, though it was duly announced some time before. There was, consequently, no *showing-off* of the pupils; but they appeared as usual; and if there was any difference, they did not answer quite as *well* as usual.

The Bishop observed how much more difficult it was for the brightest of the children to *think* and *calculate* than it was for them to *remember*.

On Sunday night, the 10th inst., the Bishop confirmed, in St. Cyprian's Chapel, *thirty-one* persons, of both sexes, of ages ranging from fourteen to sixty. Of these nine were children of the school. The chapel was filled to its utmost capacity, and the dense congregation, of whom very many were children of all ages, from five years to fourteen, behaved admirably. Such hearty and general responses, such a flood of sacred song, are rare in most congregations, whilst a most respectful attention, and during the Confirmation a breathless silence, were observed. These accessions to our numbers embrace some individuals of influence among the freedmen here; and, upon the whole, the cause, both of the School and of the Mission is much strengthened.

TEACHERS.

STATE.		NAME.
Virginia,	Richmond,	Miss M. J. Hicks.
"	"	Miss Lucy K. Taney.
"	"	Miss Frances Taylor.
"	"	Randolph Storrs, (Colored.)
"	Petersburg,	Miss Amanda Aiken.
"	"	Mrs. Margaret Kline.
"	"	Mrs. Caroline Bragg, (Col.)
"	"	Miss Sarah Coombs.*
"	"	Miss Fannie Cooper, (Col.)*
"	Norfolk,	Miss Ada W. Smith.
"	"	Miss Irene E. Smith.
"	"	Miss Frances S. Newton, (Col.)
"	"	Miss Frances E. Williams, (Col.)
"	"	S. Lizzie Brown, (Col.)*
"	Deep Creek,	Mrs. Mary E. Miles, (Col.)*
"	"	Miss F. Mills, (Col.)*
"	Talcott,	Rev. John T. Clarke.
North Carolina,	Fayetteville,	Mrs. Hall.
"	"	Miss Almira Walker.
"	Newbern,	Rev. Henry A. Skinner.
"	"	Miss Harriet A. Chapin.
"	"	Miss Hannah Caster, (Col.)
"	"	Miss Sarah Allen, (Col.)
"	"	Miss C. E. Smith.*
"	"	Miss Deborah Smith.
"	"	Miss Ella E. Smith.
"	Wilmington,	Mr. Ed. Wooten.
"	"	Miss Almira Hesketh.
"	"	Miss Mary L. Sproat.
"	"	Miss Eliza J. Kennedy.
"	Raleigh,	Miss Swetland.
South Carolina,	Claremont,	James M. Johnson, (Col.)
"	Lexington,	Mrs. J. Ward Simmons.
"	Sumter,	Rev. J. V. Welsh.
"	Winnsboro,	Miss S. A. Finney.
Florida,	Tallahassee,	Rev. W. D. Scull.
Kentucky,	Louisville,	Miss A. M. Kendall, (Col.)
"	"	Miss Cordelia Jennings.*
Tennessee,	Memphis,	Mrs. E. B. Downey.
Mississippi,	Okolona,	Mrs. E. H. Lacey.
"	"	Mrs. Frances E. Smith.
"	Vicksburg,	Miss Fannie E. Charlot.*

* Pennsylvania Branch

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from March 1st. to April 1st, inclusive:

Vermont.			Pennsylvania.		
Northfield—J. C. B. Theyer.....	\$5 00		Honesdale—Grace.....	25 00	
" Miss L. Sturns.....	50		Williamsport—M. B. S.....	10 00	
St. Albans—W. N. S.....	5 00	10 50	Lock Haven—Anna R. Drake.....	5 00	
Massachusetts.			Frankford—St. Mark's.....	260 25	300 25
Dorchester—St. Mary's.....	70 80		Delaware.		
Newburyport—St. Paul's.....	10 00		Claymont—Ascension.....	16 21	16 21
Waltham—Mrs. B. C. Parker.....	11 00		Illinois.		
Taunton—A parishioner of St. Thomas' Church.....	1 00	92 58	Dixon—St. Luke's.....	4 80	4 80
Rhode Island.			Iowa.		
Providence—St. John's.....	259 74		Nashua—St. Mark's.....	6 00	6 00
" Grace.....	179 44		Ohio.		
" W. H. R.....	10 00		Pomeroy—Grace Ch.....	18 60	
Pawtucket—Trinity.....	38 11	487 29	Springfield—Christ Ch.....	36 00	54 60
Connecticut.			Missouri.		
Hartford—St. John's.....	73 00		St. Louis—J. P. Doran.....	25 00	25 00
" A member of Christ Ch.....	100 00		Michigan.		
Bridgeport—E. B.....	10 00		Fenton—St. Thomas'.....	5 00	5 00
So. Cheshire—Joel Moss, St. Peter's Ch.....	20 00	203 00	North Carolina.		
New York.			Winnboro—Sallie's dime off'g., March,.....	2 00	2 00
Fredonia—Trinity.....	2 00		Colorado.		
New York—St. Mark's.....	50 00		Central City—St. Paul's, (col'd congregation).....	6 00	6 00
" A friend, St. Mark's Ch.....	100 00		Total.....	\$1,441 77	
" A widow's mite.....	2 00		Amount previously reported.....	11,769 60	
Brooklyn—E. O.....	2 00		Total to date.....	\$13,211 37	
Batavia—Episcopal Ch.....	10 00				
Pateron—Christ Ch.....	4 05				
Little Neck—Zion.....	32 49				
Buffalo—A member of Trinity Ch.....	5 00				
New Castle—St. Stephen's.....	21 00	228 54			

The General Agent acknowledges the receipt of the following supplies from March 1st to April 1st, inclusive:

Connecticut.		New York.	
Hartford—Through H. W. Goodwin, local agent.....	a box of clothing	New York—St. Mark's Freedmen's Aid Association, one box clothing valued at.....	\$33 70
One box books—source unknown.			

The President and the Treasurer of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, acknowledge the receipt of the following moneys and supplies during the month of March:

Ch. of the Atonement, Phila., add'l.....	\$131 00	Half barrel of clothing from Ch. of the Crucifixion, (col'd) Phila.....	45 80
St. Paul's Ch., Phila.....	84 25	Small bundle clothing from St. Peter's, Phila.....	2 50
St. Andrew's, Phila., add'l.....	42 00	Sewing materials from two ladies, Phila.....	4 00
St. Peter's, Phila., add'l.....	48 00	56 copies of the New Testament and Psalms from the Penn. Bible Society.....	28 00
St. Luke's, Phila., add'l.....	28 00	Package of seed, Ag. Dept. Washington.....	10 00
St. James', Phila., add'l.....	18 00	Barrel of clothing from Trinity Ch., Westchester.....	100 00
St. Thomas', (col'd) Phila., add'l.....	10 00	Box of papers and clothing from Ch. of the Saviour, West Phila.....	10 00
Ch. of the Evangelist, Phila.....	16 00	Bundle of Books, Ch. of the Advent, Phila.....	15 00
Ch. of the Saviour, W. Phila.....	200 00	Barrel of clothing from Grace Ch., Honesdale, Pa.....	83 00
St. Andrew's Ch., Pittsburg, Pa.....	60 00	Barrel of clothing, Emmanuel Ch., Holmesburg, Pa.....	100 00
Trinity, West Chester, Pa.....	15 20	Package of clothing from St. Stephen's Ch., Phila.....	100 00
St. Thomas', White Marsh, Pa., add'l.....	4 55	200 copies of Hymn books, for family and school worship, from Rev. J. R. Parvin, Phila.....	100 00
Collected by a little girl of St. James' Ch., Downingtown, Pa.....	5 00	Bundle of child's clothing from Mrs. Elwyn, Phila.....	3 00
Charles Wheeler.....	30 00	Clothing from Miss S. M. Wahn, Phila., add'l.....	15 00
Mrs. Eleuthera Smith, Dupont's Mills, Del.....	2 00	Package of books and papers from Gloria Dei Ch., Phila.....	15 00
Memberships.....	4 00	Clock and globe from St. Paul's Ch., Phila.....	21 50
Alice Turnbull.....	4 32	Remnants of calico, V. E. Archambault.....	3 00
Previously acknowledged.....	\$702 32	Total amount of supplies rec. during March,.....	\$821 10
Total.....	\$3,343 07		
Supplies Received during March.			
VALUED AT			
Bundle of clothing from Mrs. Ely.....	\$7 00		
Sewing materials and books from Miss Kitchen.....	41 30		
Illustrated paper from Mr. Corson.....	10 00		
Package of clothing, anon.....	12 00		
Clothing from Ch. of the Mediator, Phila.....	100 00		